

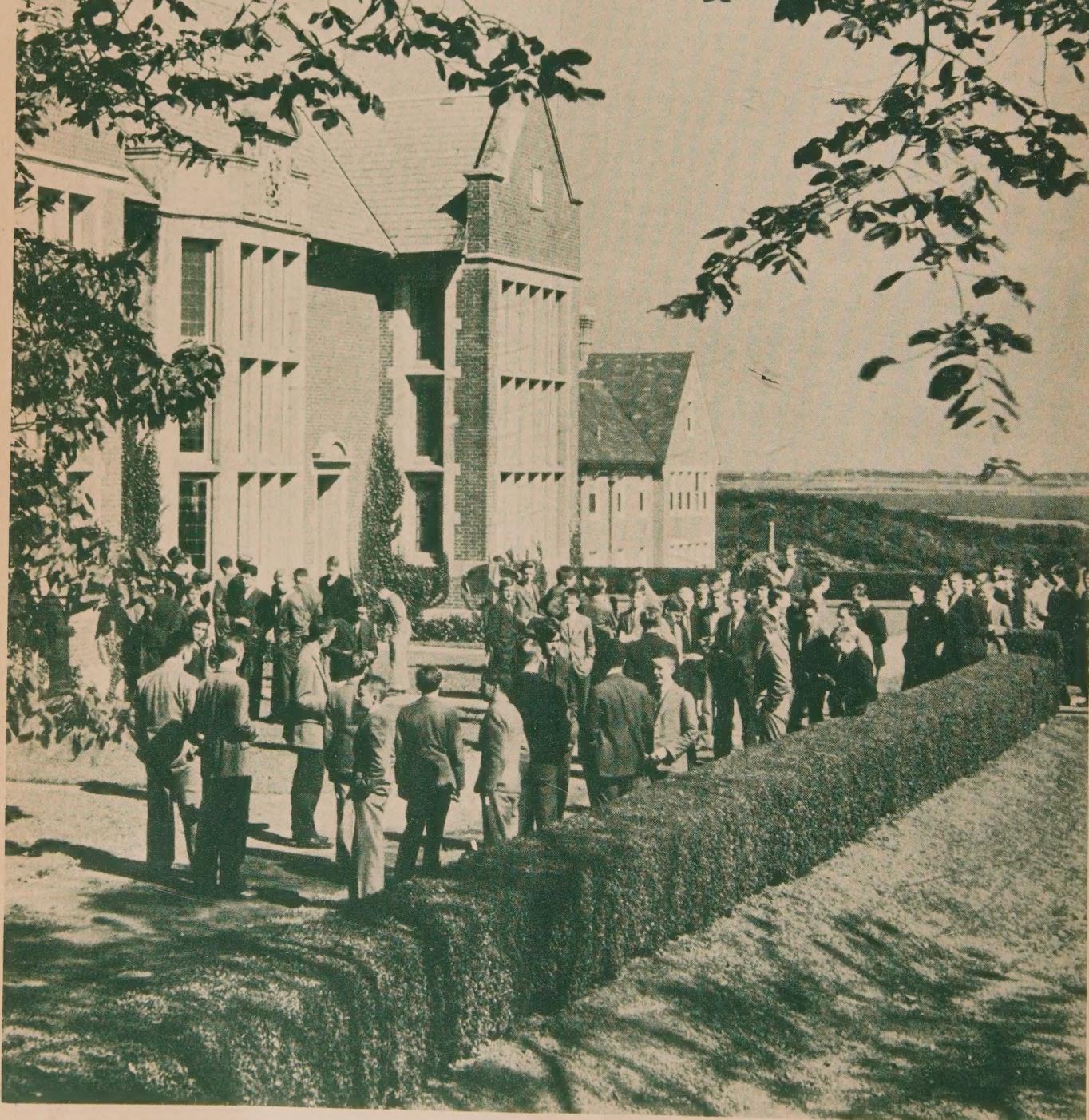


The Spirit of Missions

JULY, 1939

VOL. CIV. No. 7

General Convention has declared that Church training schools offer one of the most valuable mediums available for executing the teaching mission of the Church, and for developing the people. More than 100 of these schools are in operation in the United States. The article tells about some of the schools and the work of one of them, St. George's School of New Haven, R. I.



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And shining against the sky
Towers the cross of St. Katharine's."*

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"Do This In Remembrance of Me"

Photo by Prisma Photo Service, Zurich, Switzerland.

Patriarch of Alaska is Bishop Peter Trimble Rowe who for the forty-fourth season is making the rounds of his diocese in the far north. Summer is a busy time for Bishop Rowe who travels by air, land and water in order to cover his vast territory. Now in his eighty-third year, Bishop Rowe was consecrated Bishop of Alaska in 1895 and today is the oldest Anglican bishop in point of active service.

The Spirit of Missions

Volume CIV

JULY, 1939

No. 7

"All Quiet in West China" might be the title of the scene at the right. It was taken in one of the quiet zones where the scars of war are as yet unseen. Into this country have poured tens of thousands of refugees.

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THE COVER: Typical of the young womanhood of Church preparatory schools throughout the country is our cover photo. This young lady is of St. Mary's School, Faribault, Minnesota, one of the most prominent of mid-western schools. She further typifies wholesome activities which are a feature of Church school programs. Information about various secondary Church schools will be found in this issue.

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CHANGE OF ADDRESS must reach us by the first of the month preceding issue desired sent to new address. Both the old and the new address should be given when requesting change.

REMITTANCES should be made payable to THE SPIRIT OF MISSIONS preferably by check or money order. Currency should be sent by registered mail. Receipts sent when requested. Please sign your name exactly as it appears on your present address label.

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JOSEPH E. BOYLE, Editor

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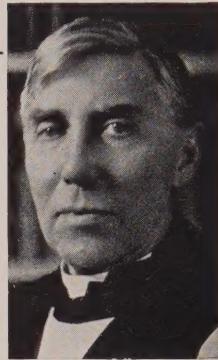
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Tower of St. Katharine's School, Davenport, Iowa

“.... *H*igh on the bluff by the River
And shining against the sky,
Towers the Cross of St. Katharine's . . .”

The Voice of the Church



by

THE PRESIDING BISHOP

THIS issue of THE SPIRIT OF MISSIONS deals at some length, through photographs and articles, with the matter of schools. There was a time when the Church was foremost in leadership in the matter of education. She was a pioneer in this field, the same as in medicine and other fields.

In more recent times, the Episcopal Church at least has gradually withdrawn from educational work in favor of secular agencies. Whether or not this was wise may well be debated. It remains a fact that our Church has nearly 150 secondary and preparatory schools in operation in this country and literally hundreds of secondary schools in mission lands. To these institutions we may well give serious thought.

General Convention meeting in Denver in 1931 took cognizance of this whole problem of Church schools, declaring that "the Church boarding preparatory schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." That Convention further noted the "failure of our Church people generally to appreciate this fact," as a result of which such schools receive "scant support, both in the way of patronage and gifts." The tendency in this latter direction is even more pronounced today.

Our Church schools fully justify the con-

fidence and the support of our Church people. Many of our Church leaders have gone through such schools; many of our bishops, rectors, teachers and missionaries are graduates of them. Likewise many of our leaders in the business and secular world have attended these schools—including the President of the United States, governors, senators, congressmen, financiers, physicians and industrial leaders. Many of our parishes are strong today because of leaders whose interest in and loyalty to the Church are due in no small way to youthful days spent in these schools.

It is my hope that our Church schools may be given more serious consideration in the selection of school facilities for our youngsters in the future. Within a few weeks thousands of these young people will be entering preparatory and high schools and colleges. Our people would do well to investigate the facilities and opportunities offered by our Church schools. These schools have opportunities for character building far beyond the opportunities of purely secular schools. And after all, character is one of the most important factors in the training of our youth.

If you do not have access to information about Church schools and will write to the Department of Christian Education of the National Council, I am sure you will receive such.

Consider A Church

INSTITUTIONS OF MANY TYPES

(Left) All Saints' College, Vicksburg, Miss.



ST. MARGARET'S SCHOOL, WATERBURY, CONN., is a boarding and day school for girls, established in 1875. Day pupils are offered courses from kindergarten through high school; boarders, 8th grade, through high school.

ST. MARY'S SCHOOL, LITTLETON, N. H., is a diocesan school for girls from the ages of 12 to 19. It offers courses for 7th and 8th grades, high school and college preparatory. Dorothy E. McLaine is principal.

HOLDERNES SCHOOL, PLYMOUTH, N. H., located among the beautiful New Hampshire hills, was founded in 1879. Its courses are grades 7 and 8, high school and college preparatory, for boys from 11 to 20. The Bishop of New Hampshire is president of the board of trustees and the Rev. Edric A. Weld is rector.

ST. PAUL'S SCHOOL, CONCORD, N. H., is one of the best known Church schools for boys in the country. It was founded in 1855 and offers courses for grades 7 and 8, high school and college preparatory. The headmaster, succeeding the late Samuel S. Drury, is the Rev. Norman B. Nash.

CATHEDRAL SCHOOL OF ST. MARY, GARDEN CITY, L. I., is a country boarding and day school for girls, located amid beautiful surroundings on Long Island and in close proximity to the Cathedral of the Incarnation. It was founded in 1877; offers courses in pre-school, all the grades, high school and college preparatory. Day pupils range from 4 to 20 years of age; boarders, from 12 to 20.

ST. AGATHA'S SCHOOL, 553 West End Ave., New York, was an outgrowth of Trinity School, New York. It was founded

in 1898, to extend to girls educational facilities provided by Trinity School for boys. It is divided into three divisions: pre-school, lower school and upper school, offering courses through the high school grades. It is a day school only. Miss Muriel Bowden is principal. The Bishop of New York is vice-president of the board of trustees.

BROOKS SCHOOL, North Andover, Mass., is located on the shore of Lake Cochicowick, twenty-eight miles north of Boston and five miles from Lawrence. It was founded in 1926 and named after Phillips Brooks. A boarding school for boys, the school course is six years, from 7th grade through high school. The Rev. Dr. Endicott Peabody, headmaster of Groton School, is chairman of the board of trustees. Frank D. Ashburn is headmaster.

GROTON SCHOOL, Groton Mass., has been attended by many of the nation's most prominent men, including President Roosevelt. It was founded in 1884 by the Rev. Dr. Endicott Peabody who next year will retire as its headmaster. Groton offers courses for grades 7 and 8, high school and college preparatory.

LENOX SCHOOL, Lenox, Mass., was founded in 1926 as a result of a survey of Church schools made by the Rev. William G. Thayer, late headmaster of St. Mark's. It now numbers about ninety boys, with courses including 8th grade and high school. The self-help system is one of the dominant features of the school. The school has just completed a modern central building, costing \$160,000, which will form the center of a permanent group of buildings of colonial design. The Rev. George Gardner Monks is headmaster.

(Below) Dress Parade at DeVeaux School, Niagara Falls, N. Y.



THE SEASON when parents and youngsters alike are troubled over the question of "Where go to school?" is at hand. The Presiding Bishop on his page in this issue calls special attention to Church schools and urges consideration of them in selecting educational facilities.

The educational movement in the Episcopal Church in the United States is well over 200 years old. It began back in 1709, when Trinity School for boys was founded in New York. Trinity School still functions successfully. Another graybeard in the category of schools is the Episcopal Academy at Overbrook, Pa., which was established in 1785.

Many of the nation's most prominent secondary schools today are counted among "Episcopal" schools.

For the benefit of parents as well as Church people generally who are not acquainted with Church preparatory schools in this country, there follow brief sketches of some of these. The list is by no means complete. Further information may be had by writing the National Council at 281 Fourth Avenue, New York.

School

AVAILABLE

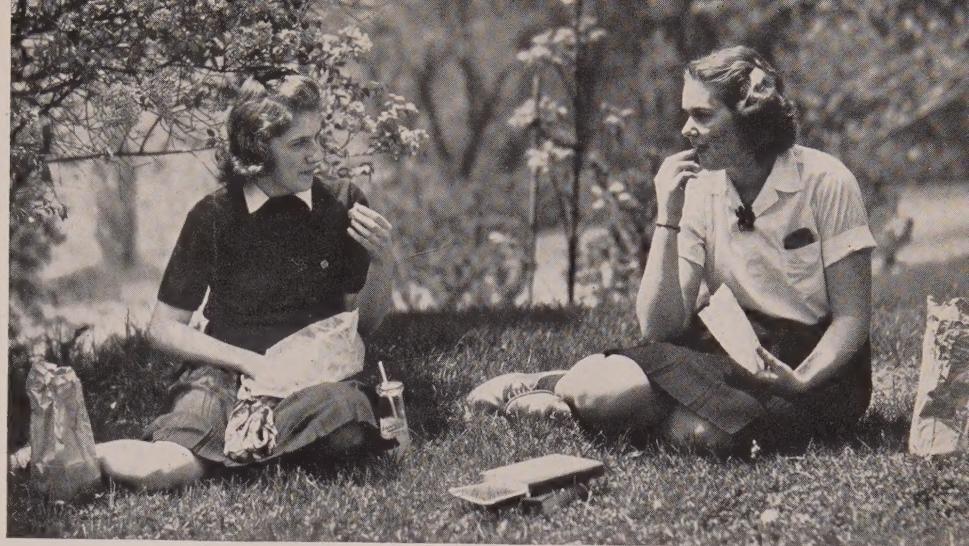
ST. MARK'S SCHOOL, Southboro, Mass., was founded in 1865 by Joseph Burnett. It is one of the most prominent Church schools for boys in the country. Its enrollment numbers about 200. Courses include grades 7 to 9, high school and college preparatory. An important influence in the development of St. Mark's was the late Rev. Dr. William G. Thayer, headmaster from 1894 to 1930. Among the scholarships available are three "St. Mark's Fellowships," awarded each year by the trustees and varying in value up to the full amount of tuition. The Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts, is president of the board of trustees; Francis Parkman, Ph.D., is headmaster.

KENT SCHOOL, Kent, Conn., is another well-known Church school for boys. It was founded in 1906 by the Rev. Frederick Sill, O.H.C., who continues as headmaster and guiding spirit of the institution. The famous Kent system of self-help was developed at the school. Kent accepts boys from 12 to 19 years of age and offers courses from 8th grade through high school and college preparatory. Its enrollment numbers about 300 and tuition is arranged according to individual circumstances.

ST. GEORGE'S SCHOOL, Newport, R. I., was founded in 1896. The Bishop of Rhode Island is president of the board. Courses are: 8th grade, high school and college preparatory. Boys between 12 and 18 are accepted. J. Vaughan Merrick, 3rd, is headmaster.

SOUTH KENT SCHOOL, South Kent, Conn., was founded in 1923 by the Rev. Frederick H. Sill, O.H.C., founder of Kent School. It was an outgrowth of Kent, Fr. Sill desiring not to enlarge the parent school beyond its existing size. It is conducted on the widely known Kent self-help system, the boys doing all the housework outside the kitchen and laundry. Courses: 8th grade, high school, college preparatory. Samuel S. Bartlett is headmaster and the Rev. Alonzo L. Wood, chaplain.

ST. MARY'S SCHOOL, Mt. St. Gabriel, Peekskill, N. Y., represents a consolidation



An informal luncheon on the beautiful campus of St. Katharine's School, Davenport, Iowa.

of St. Mary's, founded in New York in 1868, and St. Gabriel's, founded in Peekskill in 1872. It is in charge of the Sisters of St. Mary. The grounds consist of ninety-four acres of rocky woodland. Courses include Grades 1 to 8, high school and college preparatory. It functions under a modified form of the Kent School plan providing for a sliding scale of tuition fees.

ST. AGNES' SCHOOL, Albany, N. Y., for girls, was founded by Bishop Doane in 1870 near All Saints' Cathedral. In 1932, the school moved to its present quarters on the outskirts of Albany and became a country day and boarding school. Bishop Oldham is president of the board. Courses for boarders are: 7 and 8, high school; for day pupils, kindergarten, grades, high school and college preparatory. Miss Blanche Pittman is principal.

ST. FAITH'S SCHOOL, for girls, Saratoga Springs, N. Y., is located in the foothills of the Adirondacks in a noted health center. It was founded in 1890 and offers courses from fourth to eighth grades, high school and college preparatory. Intentionally, the school enrollment is kept small. The Rev. F. Allen Sisco has been principal since 1932.

TRINITY SCHOOL, 139 West 91st St., New York, is the oldest Church school in the country. Founded in 1709, it is a day school with courses through the grades and high school. Boys from 6 to 18 are enrolled. M. E. Dann is headmaster.

CATHEDRAL CHOIR SCHOOL, located on the grounds of the Cathedral of St. John the Divine, was founded by Bishop Henry Codman Potter in 1901. Designed along the lines of the great Cathedral choir schools of England, the school began purely for day purposes. In 1913, however, the present building was erected permitting the school to operate on a boarding basis. The primary purpose of the school is to edu-

cate boys of the Cathedral choir. The Rev. W. D. F. Hughes is headmaster.

HOOSAC SCHOOL, Hoosick, N. Y., situated in historic colonial territory where the Taconics merge with the Green Mountains, was founded in 1889. Enrollment limited to sixty boys. Self-help system in force. Courses: Grades 7 and 8; high school; college preparatory. Hoosick village is 13 miles from Williamstown, Mass., 7 miles from Bennington, Vt., and 22 miles from Troy, N. Y. Headmaster, the Rev. James L. Whitcomb.

DE VEAUX SCHOOL, Niagara Falls, N. Y., was founded in 1852 through the will of Judge Samuel DeVeaux. It is the diocesan preparatory school for boys in the Diocese of Western New York. Courses: Grades 6 to 8; high school; college preparatory. Military training is part of the school program. George L. Barton, Jr., is headmaster.

ST. PAUL'S SCHOOL, Garden City, L. I. Established 1877 as part of the Cathedral Foundation. Courses: 6 to 8; high school; college preparatory. Ages, 10 to 20. Is boys' diocesan school of Long Island.

HANNAH MORE ACADEMY, Reisterstown, Baltimore County, Md., was founded in 1832 and named after the famous English writer. It became the diocesan girls' school of Maryland in 1873. Courses: 7 and 8 grades; high school; college preparatory. Girls, 10 to 18 enrolled. Laura Fowler, principal.

CHATHAM HALL, Chatham, Va., is the diocesan school for girls of Southern Virginia. Established in 1892, it offers high school and college preparatory courses.

ST. AGNES' SCHOOL, Alexandria, Va., was established in 1924 as a school for girls, both boarding and day. Courses for board-

(Continued on page 11)

YOUNGSTERS WIN PHOTO AWARDS

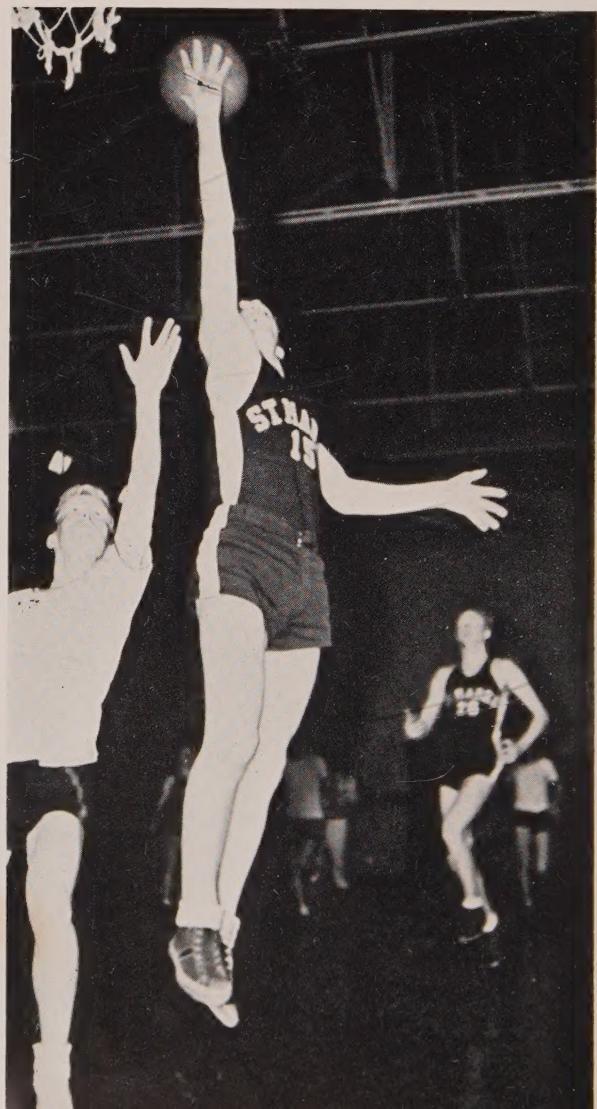
THE INGENUITY of youth with the camera is clearly demonstrated by entries for the Photo Awards this month. The awards were opened particularly to students at Church preparatory schools and the entries are of all sorts and descriptions. Photos in various parts of this issue are representative of those submitted.

First Award: To the action photo at the left, which ought to cool you off a bit on a hot July day, goes first place. It was taken at Holderness School, Plymouth, N.H. Holderness submitted the best general selection of photos of the schools offering entries.

Second Award: The peacefulness of Old Virginia, quite in contrast with the wintry scene of the First Award, is evident in the photo below left, to which goes the Second Award. It shows girls of Stuart Hall, Staunton, Va., in a moment of leisure.

Third Award: To Charles Armour of St Mark's School, Southborough, Mass., goes third award for his shot, "Up in the Air" (below), an exciting moment in a basketball game at St. Mark's.

Don't forget to submit your photos for the monthly awards of **THE SPIRIT OF MISSIONS**. First award receives five dollars each month; second award, three dollars; third award, two dollars. Send entries to: Photo Editor, **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York, N. Y. All entries become the property of this magazine.



Consider A Church School

(Continued from page 9)

ers, 4 to 8 grades, high school; day pupils, grades 1-8, high school, college preparatory.

ST. ANNE'S SCHOOL, Charlottesville, Va. Established in 1910. Day and boarding school for girls. Courses: 1-8, high school, college preparatory. Owned and operated by the Diocese of Virginia.

ST. MARGARET'S SCHOOL, Tappahannock, Essex County, Va. Established, 1920. Girls, boarding and day. Courses: boarding, 6-8, high school; day, 1-8, high school, college preparatory. Operated by Diocese of Virginia.

STUART HALL, Staunton, Va. Established 1843. Boarding and day school for girls. Courses: Grades 1-8, high school, college preparatory; diocesan school.

NATIONAL CATHEDRAL SCHOOL, Mt. St. Alban, Washington, D. C. Established in 1900 as boarding and day school for girls. Courses: boarding, high school; day, grades 6-8, high school, college preparatory.

ST. ALBAN'S, NATIONAL CATHEDRAL SCHOOL FOR BOYS, Mt. St. Alban, Washington, D.C. Established 1907. Boarding and day. Courses: Grades 5-8, high school, college preparatory. Part of National Cathedral Foundation. Headmaster, the Rev. Albert H. Lucas.

EPISCOPAL ACADEMY, Overbrook, Pa., (near Philadelphia). Established in 1785. With 530 boys enrolled, this is the largest Church preparatory school in the country. Also it is the second oldest Church school in the nation, ranking next to Trinity School, New York. The school was founded by Bishop White. Courses: Grades 2-8, high school, college preparatory. It is a day school only. Headmaster, Greville G. Haslam.

ST. ANDREW'S SCHOOL, Middletown, Del. Diocesan school for boys, established in 1929. Boarding. Course: five years.

ST. JAMES' SCHOOL, St. James, Md. Established, 1842. Boarding school for boys, 12 to 18 years of age. Courses: Grades 7-8, high school, college preparatory; diocesan school of Maryland. Headmaster, Adrian H. Onderdonk.

ST. PAUL'S SCHOOL, Baltimore, Md. Established 1849. Boarding and day school for boys, 10 to 18 years of age. Courses: Grades 5-8, high school, college preparatory.

EPISCOPAL HIGH SCHOOL, Alexandria, Va. Established, 1839. Boarding and day school for boys, 14 to 20. Courses: high school, junior college. Diocesan school for Virginia, West Virginia, Southern Virginia.

Southwestern Virginia. The Rt. Rev. Henry St. George Tucker, Presiding Bishop and Bishop of Virginia, is president of the trustees. Principal, Archibald R. Hoxton.

ST. CHRISTOPHER'S SCHOOL, Richmond, Va. Established in 1911. Day and boarding school for boys, 6 to 20. Courses: preschool, grades and high school. Operated by the Diocese of Virginia.

VIRGINIA EPISCOPAL SCHOOL, Lynchburg, Va. Founded in 1916 by the Rt. Rev. Robert C. Jett, Bishop of Southwestern Virginia. Courses: Grade 8, high school, college preparatory. Official school of Diocese of Southwestern Virginia. Headmaster, the Rev. Oscar DeWolf Randolph, D.D.

ALL SAINTS' COLLEGE, Vicksburg, Miss. Adjoins the Vicksburg National Military Park. Established in 1909, as diocesan school for girls. Boarding and day school. Courses: Grades 6-8, high school, junior college. Rector, the Rev. W. G. Christian; dean, Lily B. Powell.

CATHEDRAL SCHOOL, Orlando, Fla. Diocesan school for girls, established in 1900. Courses: kindergarten, grades, high school, college preparatory. Bishop of Diocese is president of trustees.

ST. MARY'S SCHOOL, Raleigh, N. C., a junior college established in 1842. Courses: high school, junior college, college preparatory. Mrs. Ernest Cruikshank, principal.

PORTER MILITARY ACADEMY, Charleston, S. C., offers courses from the 5th to the 8th grades, high school and college preparatory. The school maintains R.O.T.C. and naval units. It was established in 1867. Maj. Paul M. Thrasher is headmaster.

SEWANEE MILITARY ACADEMY, Sewanee, Tenn., is part of the group of institutions associated with the University of the South. It is owned and operated by the Church in twenty-two southern dioceses; maintains junior R.O.T.C. unit and offers high school and college preparatory courses. Maj. Gen. Wm. R. Smith is headmaster.

KEMPER HALL, Kenosha, Wis., is one of the Church's outstanding schools for girls in the middle west. Conducted by the Sisters of St. Mary, it was established in 1870. It occupies a beautiful location overlooking Lake Michigan on the outskirts of Kenosha. It offers courses from the 5th to 8th grades, high school and college preparatory.

HOWE SCHOOL, Howe Ind., has a long and outstanding reputation as a boys' school of the military type. Founded in 1884, the school has courses from the 3rd

to 8th grades; high school and college preparatory. The Rev. Dr. Charles Herbert Young was for many years headmaster and rector of Howe. Mr. Burnett B. Bouton is the present superintendent.

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis., is another midwestern school of long and honorable service to the Church. St. John's was founded in 1884 and serves boys from 12 to 20 years of age. Courses include 7th and 8th grades; high school and college preparatory. Lt. Col. Roy F. Farrand is the president and headmaster.

ST. KATHARINE'S SCHOOL, Davenport, Iowa, is among the schools managed so efficiently by the Sisters of St. Mary. Overlooking the Mississippi River, the school has a beautiful location. It was established in 1884 and offers courses in kindergarten, all the grades and high school. It has a large day department as well as boarders.

ST. MARY'S HALL, Faribault, Minn., ranks along with the group of educational institutions established in the early days of the Church in the northwest. It was started in 1866 and has courses for 7th and 8th grades, high school, junior college and college preparatory. Miss Margaret Robertson is principal.

BROWNELL HALL, Omaha, Neb., was founded in 1863 as a boarding and day school of the Diocese of Nebraska. It offers courses in the 6th, 7th and 8th grades; high school; post graduate and college preparatory. Miss Marguerite Heloise Wickenden is principal.

ALL SAINTS' SCHOOL, Sioux Falls, S. D., was founded in 1885; offers courses in kindergarten, all grades and high school as well as college preparatory.

IVINSON MEMORIAL HALL, Laramie, Wyo., is connected with the Cathedral of the Diocese of Wyoming. It is a home in which teaching is confined to religion, morals, physical culture, with other subjects taught in high school.

FERRY HALL, Lake Forest, Ill., while not an Episcopal Church institution is closely associated with the Church of the Holy Spirit in Lake Forest. Dr. Herbert W. Prince, rector, is a trustee of Ferry Hall and Miss Eloise R. Tremain, principal, is a Churchwoman. The school is beautifully located on Lake Michigan's shores just north of Chicago.

MARGARET HALL, Versailles, Ky., is located in the bluegrass country of Kentucky. It is a secondary school operated by the

(Continued on page 33)

Take God With You This Summer

By CHARLES W. SHEERIN, VICE PRESIDENT, 1927

OF course God will be there—wherever we go on vacation—but we will have to recognize Him. It will not be enough to feel that He is there in the fields, and mountains, lakes and ocean when we go on that holiday. He is there to be worshipped, and if we would find real “returning rest” we must find Him.

It's interesting to learn that everywhere the Church has made it convenient for us to worship. In Yellowstone Park regular services will be maintained. In every twenty miles of New England, there is a church with regular services. In Northern Michigan, numerous summer chapels are to be found. Florida, almost as great a summer vacationland as winter, has fine active parishes in almost every city and town. The Church of England in Canada is everywhere in that great Dominion. We expect to find the Church in England, but do you know that in Ireland you look for “The Church of Ireland,” and in Scotland it is the Episcopal Church and on the Continent, either one of our own (we have eight) churches or a parish of the Church of England is to be found in every important center.

Holiday time has never been as great an institution with us as with the English, but more and more with the increased use of the automobile and greater vision on the part of employers, the value of the vacation is being realized. More and more people of moderate means are finding holidays a necessity of life. The use

of public parks, state and national, is putting a real holiday within reach of the most humble purse.

The temptation is to make the holiday so exciting, there is no rest or recreation. Unconsciously, some of us have impressed upon our children that God is something to be forgotten when we go off on a trip. And yet in almost every town there is at least an early celebration of the Holy Communion where you and your family would be more than welcome.

Possibly many will visit one or both of the great Fairs being held in New York and San Francisco. We forget that New York is among many things a city of churches—beautiful churches. We are ignorant perhaps of the beautiful parish churches and the glorious cathedral of San Francisco. In both cities noted preachers have been engaged to give their prophetic message during the holiday season.

If by any chance you are going away off into the wildwood, you still can carry your Church, for Prayer Books are cheap and easy to pack and The Forward Movement has not only *Forward—day by day*, but remarkable collections of prayers and litanies that families could use, such as *Prayers New and Old*—each costs about the price of a newspaper. A child allowed to conduct family worship will never forget that God was present.

Last Summer I was on a ship. The purser told me that services were always provided for those who asked.

What has been termed a “Million Dollar Altar Window,” (below) is that in the Chapel of the Transfiguration, Moose, Wyo. It looks out upon a snowy Rocky Mountain Range.

Roman Catholics always asked.

One of the best missionary stories I know is about a friend of mine who found himself in a community in Northern New England where the old village church had been abandoned. “We didn't have the money to keep it up,” the natives told him. He had his Prayer Book and he suggested having services. The old organ was worn and useless. The hymns the people knew were not those ordinarily used by Churchmen, but he helped by singing them. Before the Summer was over, the inhabitants of that village had learned to love the service and that church is open now Winter and Summer.

Perhaps you are one of those fortunate ones who can take long trips to far off countries. If so, I beg of you to seek out our missionaries and see their work. If you take pictures, either moving or still, share them with National Council and your holiday will be of benefit to the Church as a whole.

We are compiling a list of special Summer services to be held in out of the way Summer places. Perhaps you do not know your nearest church neighbors. A post card addressed to me will tell you. God's companionship will make your recreation a real re-creation. Take Him with you wherever you go.

* * *

Here are some of the Summer Chapels found in Maine as reported by the Rt. Rev. Benjamin Brewster, Bishop of Maine, with the names of those who will be in charge this Summer: *Bailey Island* (the Rev. Wm. P. Niles); *Biddeford Pool* and *Fortune's Rocks* (the Rev. Stephen Webster); *Castine*; *Dark Harbor* (the Rev. C. Leslie Glenn); *Kennebunkport* (Bishop Arthur R. McKinstry, the Rev. Wm. H. Marmon); *MacMahan Island*; *Ogunquit* (Bishop Charles Fiske); *Orr's Island* (Dr. Charles H. Arndt, the Rev. John R. Dallinger); *Prout's Neck* (the Rev. Richard P. Pressey, the Rev. Killian A. Stimpson); *Sorrento*.



Summer

NATIONAL COUNCIL

(Bishop James E. Freeman); *Southport; Winter Harbor, York Harbor* (Bishop Frederick G. Budlong).

Other vacation points in Maine include: *Bar Harbor, Northeast Harbor, Falmouth Foreside, Rangeley, Newcastle and Old Orchard*.

Colorado offers the vacationer ample facilities for worship. In the heart of the Rockies are numerous churches, among them as reported by the Rt. Rev. Fred Ingle, Bishop of Colorado being: *Grace Church, Colorado Springs* (the Rev. Harry S. Kennedy); *St. Andrew's, Manitou Springs* (the Rev. James L. McLane); *Transfiguration, Evergreen* (Canon Winfred Douglas); *St. Barnabas', Glenwood Springs* (the Rev. W. G. Richards); *Allen's Park*, in *Estes Park* district (Bishop Mize), and numbers of churches in Denver including beautiful *St. John's Cathedral* (Dean, Paul Roberts).

A most unique Summer church is the *Cathedral Shrine of the Transfiguration, Shrine Mont, Orkney Springs, Va.* Located in the Alleghanies west of Mount Jackson, Shrine Mont comprises 120 acres, much of it wooded land, the chapel, lecture hall, cabins and swimming pool. Numerous summer conferences are held here and Shrine Mont offers an ideal vacation spot at moderate cost. The Rev. Edmund L. Woodward, M.D., is director.

Atop *Lookout Mountain* at Chattanooga, Tenn., is another unique summer chapel. It is called the *Chapel of the Good Shepherd* and was built to give summer residents on the mountain a place to worship near at hand. Started at first merely for Sunday school purposes, regular services are now held both for children and adults. The chapel is under the auspices of St. Paul's Parish, the Rev. Thorne Sparkman, rector.

Northern Michigan and Northern Wisconsin both have a number of summer chapels and permanent parishes easily accessible to vacationists. One of the most unusual of these is the little chapel at *Long*



Photo by H. Armstrong Roberts.

Typical of idle hours in the Mountains of New England or the West, is the photo above. On these leisurely trips this summer, Dr. Sheerin advises: "Take God With You."

Lake, Wis., where the late Rt. Rev. Charles Palmerston Anderson, Presiding Bishop and Bishop of Chicago, held summer services for so many years. Vacationists from miles around came to hear Bishop Anderson's sermons.

For those who are lured west by the Rockies, Wyoming has special plans for Church services this summer, reports the Rt. Rev. Winfred H. Ziegler, Bishop of Wyoming. Regular Sunday services will be held at the *Old Faithful Amphitheater in Yellowstone Park*. At *St. Cornelius' Church, Mammoth*, in the same area will be an early Communion service. Other vacation center churches in Wyoming are: *Chapel of Transfiguration, Moose* (16 miles north of Jackson in heart of Teton National Forest); *Christ Church, Cody*; *St.*

Matthew's Cathedral, Laramie; *St. Andrew's - in - the - Pines, Pinedale*; *Garden Church of Eden, Oregon*; *Trail Memorial*; *St. Peter's Church, Sheridan*; *Trinity Church, Thermopolis*; *Our Father's House, St. Michael's Mission, Ethete*; *St. Thomas' Church, Dubois*.

An opportunity to visit churches in various parts of the West is offered Church people through a tour to be conducted by the Church Club of Chicago, starting in Chicago July 15 and returning July 30. Denver, Colorado Springs, Salt Lake City, San Francisco, Los Angeles are among the cities to be visited on an all-expense basis. The Chicago club operates a regular travel service for the convenience of Churchmen and women. Mr. John D. Allen is chairman of the service.

The Land of Joy

by

KATHLEEN M. SHEPHERD

Note: Miss Shepherd is an English worker loaned by the Diocese of South Tokyo to take charge of Kusatsu. The school of which she writes is but one part of the whole Mission of St. Barnabas. There is a hospital with dispensary where 150,000 treatments are given annually; several small homes for adults, and a home for well children. St. Barnabas' Church, center of village life, has more than 500 communicants. Miss Mary H. Cornwall Legh started this work in 1916. She termed it "Leper Land, the Land of Joy."

(Left) Leper children



I SUPPOSE there is no more pathetic sight in the world than that of a leper child. Outwardly they are gay and cheerful, when taken care of as they are in this leper colony and made much of, not only by the mission workers but by the grown-up lepers who find in them a compensation for separation from their own children. Indeed they are so accustomed to the sight of leprosy that they seem more casual and irresponsible than ordinary children.

But anyone who knows anything of the child's capacity for "play-acting," for being two people at once, can guess a little of the half-conscious bewilderment, the stifling of many natural impulses, the inclination to refuse all effort as meaningless, which must exist beneath this cheerful exterior. All this makes life extraordinarily difficult when childish temptations arise, or when they are faced with disappointment and disapproval.

There are eight leper children in the School of Hope in Kusatsu. Two of them have been pronounced symptom-free, but they cannot be recognized as healthy children here, so they attend the leper school with the others. This school was built through the generosity of two American women who still take the greatest interest in its welfare. It was one of the very first schools for leper children in Japan, and though the numbers at any given time have not risen above 30, many have graduated from it

during the nine years of its existence. It is hard to overestimate the difference it has made to all these children to have at least something of normal school life and interests, quite apart from the spiritual training given.

One of the greatest trials of segregation is being cut off from the pleasures of travel, so dear to the hearts of even the poorest Japanese. There is however a "leper motor car" in the village. Packed in like sardines, we recently spent a day touring the district, avoiding any stops in villages. The wonderful snowy mountains of western Japan and the famous lava beds of Mt. Asama paled before the sight of growing rice, which seems to appeal to the Japanese heart as lambs in a green field to the English.

One of our last stops was at a waterfall, and the boys at once tried shying stones at the upper cascades. One boy of 13 whose hands are all twisted, stood looking on and then—instinct was too much for him—and with a shy apologetic grin in our direction, he scraped up some pebbles with his wrist, and managed to fling them a few yards into the river below. He is a difficult, tiresome boy, very

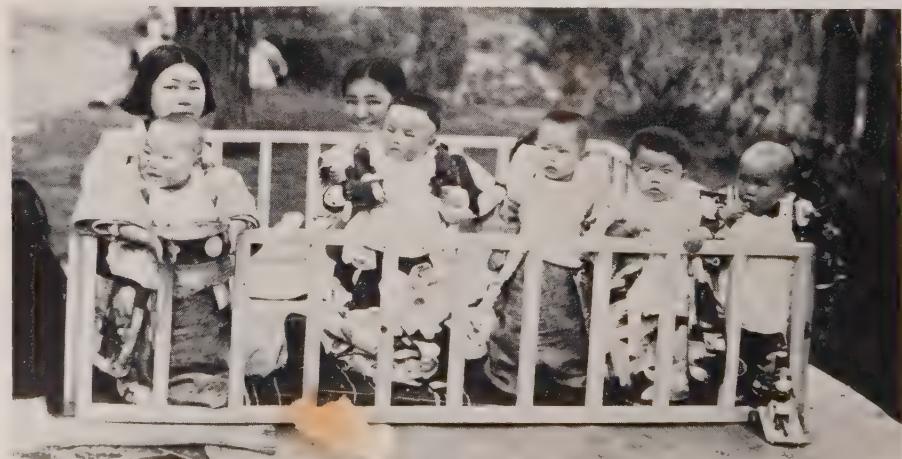
hard to teach, but I felt I could never scold him again.

The cold dry air of Kusatsu is very healthy, and the leper children here have a hope of longer life than those in towns or warmer places. But the six months of snowfall affect the eyes, and it is pitiful to see the number of blind in the village, especially blind men. Their hands too are often affected so that music and handwork which might otherwise be outlets are nearly always impossible for them.

Yet with all these misfortunes to be faced, our Christian children and young people are wonderfully happy, and responsive to teaching about our Lord and His true followers in all the ages.

The leper children are only a tiny proportion of the children in the leper village. There are over sixty others, all healthy children, with one, or sometimes two, leper parents. At the moment, 27 of these are under Mission care, four or five being supported at higher schools in Tokyo or Kyoto, and the rest being in St. Margaret's Home or other houses connected with the Mission. The other children are

(Continued on next page)



Fort Valley To State

TRUSTEES DECIDE TO TURN SCHOOL OVER TO GEORGIA

Dr. Robert W. Patton



THE Board of Trustees of the American Church Institute for Negroes has recommended to the trustees of the Fort Valley Normal and Industrial School, Fort Valley, Georgia, that they proceed to accept an offer from the State to take over the school, the Rev. Robert W. Patton has informed the National Council.

Fort Valley, one of the largest of the American Church Institute units, under the new plan will become the center of Negro educational work in the State of Georgia, a four-year agricultural and teacher training school, with the usual other vocational courses. Operating on a

budget of \$18,000 a year now, the State agrees to expand the school's operations to utilize a budget of \$60,000 to \$80,000 per year.

Under the leadership of the late Dr. Henry Hunt, and Mrs. Hunt, Fort Valley grew into the most important educational institution for Negroes in Georgia. It is still the only school for Negroes of its type in the State which has a Grade A in the Southern Association.

The Church's work in Fort Valley School will be continued through a Church Center to be built soon, and towards which a gift of \$15,000 has been received. The remaining \$25,000 needed will be borrowed from reserve

funds of the Institute, to be repaid at the rate of \$750 per month. The Center will consist of a chapel, building for social and religious education, and a rectory. A resident clergyman will be in charge, and he will be assisted by graduates in education and social work at the Tuttle School.

"It is impossible to relinquish such an institution without a feeling of sadness," Dr. Patton said, "but we acted through a sense of duty. Our interest is in Negro education, and this plan makes possible a greater work than we could do, with continuing Church influence upon the student body."

The Land of Joy

(Continued from preceding page)

all living with their sick parents; but are allowed to attend the ordinary primary school of the village.

Not long ago we had a visit from a very keen Japanese priest, who took a three days' mission for us—greatly appreciated. He asked questions about everyone, and went everywhere, but what seemed to touch his heart most was the future of these healthy children. He has never thought of them before as a "problem." In one sense their future is darker than that of their sick friends. The sick ones have a great calamity to face, the life of a leper, but once they have, by the grace of God, faced and accepted this portion of human suffering, they seem able to enjoy much in life, and find much comfort in the corporate life of the Church and in the Sacraments.

But the well children when they go into the world must carry a dread secret with them, the fact of their

leper parentage. They must not ever let it be known that they have lived in Kusatsu for fear of awkward questions. They must avoid writing to their parents here, or even very much to their former teachers. Even to attend church is difficult, for the fear of lepers in Japan extends to their children, and the known attendance of one such might break up a little congregation. Some plausible version of the past must be invented for general circulation, though of course those with whom they live have to know the truth.

Can we wonder that these children too are difficult? Those in the Mission Homes tend to lose initiative and energy. Those in the village are spoiled by their parents to make up for the misfortune they have entailed upon them, and this spoiling plus an ~~und~~ inferiority complex toward ordinary people makes them

excitable, rude, and inclined to mock at anything serious.

We have just taken in a little girl of nine, whose father is dead and whose mother, an advanced case, is now in the government sanatorium. Sonoko is a bright child, a joy to be with, and ready to help but sensitive to correction. Though baptized as a baby, she has had little teaching but she has responded at once to the Christian atmosphere of her new home. "I love prayers in the house but church is difficult!" she said rather wistfully, and one sympathized. The Japanese Prayer Book language is not one for the unlearned but the suggestion that she went to do honor to God as the soldiers go to the review when the Emperor is present seemed to appeal at once, and she now announces with joy, "Tomorrow is Sunday and there will be lots of prayers!"



The Cross Above

THE STORY OF A TRIP THROUGH THE MOUNTAINS AS TOLD BY NATIVE FILIPINO AND WHAT HAPPENED



ED. NOTE: *This is one of the first descriptions of the Church's work by a native in the Philippine field. The author's brother was ordained a deacon not long ago and was in the party described in the article. An American priest or pade, a catechist, a young native doctor and the writer were the remaining members of the group. For the most part, these are the young Filipino's own words.*

A LONG outstation trip is always an occasion anticipated with pleasure. It is not an easy journey but the beauty of the scenery makes it enjoyable and we know we shall meet with a joyful reception. There are four mission stations to be visited

on this trip—Bantey, Sumadel, Masala and Lubong, with 1,000 communicants. There are two steep mountain ranges between the central station of Sagada and these places.

After an early service and hasty breakfast, we load the old Ford with blankets and food and climb the first mountain range. Then the long trek starts. First, is the descent into Besao and then the longer, more difficult climb to the next range. We rest twice to get our fill of the marvelous views. There are tender-green rice terraces stretching up towards the top of the mountains; there are steep peaks and ranges;

there are little thatch-roofed houses nestling in the valleys or perched on the mountain slopes, always in groups—for the days of head-hunting are not yet far off.

When we reach the top of this range there is a sudden change of scene. The coastal range spreads its beauty before our eyes and if very clear, we can even get a glimpse of the remote China Sea. Another long descent and we reach Bantey.

We are hailed with joy, and before we have reached the church we are asked to see a desperately sick child. On reaching the house, the parents who are followers of the old religion,

Philippine Rice Terraces

By EDWARDO MASFERRE

welcome us gladly and request us to enter. "Is the child baptized?" we ask. It is not, but that is what they are asking for. They have tried the old sacrifices of pigs and chickens but the evil spirits have not been appeased. Now they are only too willing to try all the methods of Christian healing. The doctor examines the child and prescribes while sponsors are being found, then comes the administration of the first sacrament and the prayers for recovery.

By the time we are through it is after twelve, and we go to the little rough board, grass-roofed building that serves as a church. In America it would hardly deserve the name of a shed, with the cracks on the floor and walls and the holes in the roof which permit the rain to enter everywhere. Nevertheless it serves as shelter for the people during the services and instructions. Here we hasten to cook a simple meal of rice and a can of corned beef. If we are lucky we may have a chicken or some vegetables which the grateful villagers bring as a *ligalo* (present) to the *pade* and his friends.

The afternoon is spent visiting the sick, blessing the graves of any who may have died since the last visit, and playing games with the eager children.

A crowd begins to assemble long before supper is through. They come to hear instructions, to take part in the prayers and to prepare themselves for their Communion in the morning. Everyone of us is busy, some teaching hymns, some giving instructions, others keeping order for discipline and quiet are not natural to the Igorot. After the congregation has been dismissed and we have had our devotions, we are ready for bed. This is accomplished under difficulties.

We have to find places on the floor that are dry enough to spread our blankets on, but much of the space is already occupied by small boys who take this opportunity to sleep in the church both to be near us and to be on hand for the morning service. There are snores in many different keys but eventually fatigue overcomes these difficulties and we sleep soundly till dawn.

As soon as the Mass is over, everyone is busy again. There are from one to a dozen baptisms. The doctor has to see at least 100 cases of sick who are able to walk to the church. We are eager to get going because of the bath and swim which awaits us in the beautiful pools where the mountain torrents have widened out and deepened.

After the swim we proceed to Masla, our favorite mission. Although the response in all these places is great, in Masla it bubbles over. There is a large crowd out to meet us. The same procedure takes place as in Bantey. But this time we are greeted with the news that the bellringer, or catechist, is to be married. There is a crowd here that overfills the church both at night and in the morning and there are a hundred confessions and communions. But it does rain. The thatched roof may be picturesque but it does not keep out the rain and it makes a fine nesting place for all the rats in the neighborhood.

The next morning we are on our homeward way—almost. There is Lubong to be visited yet. This is a somewhat more progressive village. There are several houses that boast a G. I. (galvanized iron) roof and we have a very decent church here. When we arrive at noon, after a hard hike and refreshing bath, we find a

child has died. The parents want Christian burial but somehow the influence of the old religion is stronger here than in other towns. No one who has never lived in a community where the idea of a hostile spiritual world dominates the lives of the people, where a man walks constantly in fear of offending the evil spirits who are omnipresent, can realize how this atmosphere can make itself felt. These old men, the *lalakay* who are the leaders of the pagan religion, are not hostile to us but their own fear is so great they feel at least a part of their rites must be carried out. Hence the simple service must be performed under their watchful eyes. But the *pade* is also watchful. He is taking care that no material offerings to the departed be thrown into the grave.

The affair has saddened us. We proceed a bit less boisterously with our duties. But again the presence of more than 200 people in the church that night and more than that number in the morning reassures us that God is becoming more and better known even here. It is only the older people who are so strongly under the dominance of the old customs and beliefs. The leaven is working.

Another Honor Parish. Add to the growing list of honor parishes which have 100 per cent of their vestrymen subscribers to THE SPIRIT OF MISSIONS the name of St. James' Church, Wichita, Kansas. Writing to the Presiding Bishop, the Rev. Samuel E. West, rector, says: "I wish to get THE SPIRIT OF MISSIONS into the hands of my people." As a start, he sent in the names of all his vestrymen and an order for fifty copies of the magazine.

Famous Dr. Mayo

His Work and Church's

By GWENDOLYN G. THOMAS



At the right is the late Dr. Charles H. Mayo, famous Rochester physician and churchman, whose recent passing brings to the fore the important work carried on by the Church in the Mayo clinic. Above is the clinic which stands as a monument to Dr. Mayo and his brother.



THE work of the famous Mayo clinic and associated hospitals of Rochester, Minnesota, has won world-wide recognition from the medical and scientific point of view. Seldom however has it been considered by those outside of the Diocese of Minnesota in the light of the Church's ministry, Christian social service and missions.

This phase of that work is forcibly brought to mind with the recent death of Dr. Charles Horace Mayo, surgeon, Churchman, and missionary. For what is missions but, to quote the Rev. Dr. Charles W. Sheerin, "putting into action the principle that all life is sacred; the sharing of yourself and that which you have with others."

"Dr. Charlie," as he was familiarly known, was born at Rochester in the

old Mayo home on the approximate site of the clinic, in 1865, the son of Dr. and Mrs. William Worrall Mayo. When only 12 years old he administered his first anesthetic. He and his older brother, the present Dr. William J. Mayo, were watching their father operate when the assisting physician fainted. Young Charlie was motioned by his father to continue with the anesthetic. No fainter he, for he climbed up on a box and performed with composure and efficiency.

When he was eighteen, a tornado swept through Rochester, injuring scores and killing twenty-two. The Mayo home was converted into a hospital, and the older Mayo placed in charge with four sisters of the convent to help him. When the emergency had passed, the sister su-

perior said to him: "Last night I visioned a great hospital here to carry on your work and name."

"How could I, at my age, expect to accomplish anything like that?" he asked.

And, pointing to young Charles and Will, she replied, "They will carry on the work."

This prompted the older Mayo to give 20 acres to the sisterhood for a hospital site, and out of this alliance between a Protestant "country doctor," and a Catholic order grew St. Mary's Hospital, and finally the Mayo clinic with its six affiliated hospitals.

More than 250,000 persons, patients, members of their families, and scientists, now come to Rochester annually. Last year the clinic treated its millionth patient. These persons represent practically every country and race in the world, and every walk of life. The Mayo creed has been that rich and poor are served alike. Many of the poor have gone away with receipts in full, and a check to help them get a fresh start. "We will make it up on the other side," Dr. Charlie once remarked.

It is little wonder that his son said: "My father knew he was going to die, but he did not regret going. He had lived a full life. He had made others happy, and he himself was happy."

For many years the Episcopal Church in Rochester has been closely associated with the clinic and hospitals. In 1930 the Rev. Dr. Guy C. Menefee, rector of Calvary parish, made almost 2,000 calls on Church patients. By that time the work had grown to such proportions that he was no longer able to care for it in addition to his parochial duties.

With vision and foresight, and a desire to extend Christian social service and missions, the Diocese of Minnesota appointed the Rev. George L. Brown as chaplain. Mr. Brown, at

Passes— Pipes On

that time rector of the Church in Chatfield, 25 miles from Rochester, is particularly gifted for this work. Gracious and affable, always cheerful, ("When I'm not I clear out for a few days," he says) there is in his manner that which conveys to those who are ill, suffering, and alone, a sense of peace which inspires them to seek that same source of strength which is his. He lives for his work, and says there is nothing like it.

In 1931, his first year as chaplain, Mr. Brown made over 4,000 calls on Church patients; giving cheer, comfort, and courage; distributing Prayer Books and other reading matter, serving the patients and their families in dozens of different ways; even arranging for funeral services, and accompanying the families to their homes.

In a very short time the clinic authorities asked him to include in his ministry patients who registered no religious affiliation, and in 1931 he made 3,776 calls on such persons who proved to be a fruitful field for baptism and confirmation.

Early in his chaplaincy he called regularly for six weeks on a man who had entered the hospital, hundreds of miles from home, family and friends. At the end of that time his wife came to accompany him home, and before leaving they told the chaplain that as a result of the Church's ministry they were going to seek confirmation. The Chaplain immediately wrote to the rector in their home city, and in a few months received word that both had been admitted to the privileges of the Church. This phase of the work required much follow-up correspondence.

In another instance the Chaplain called on a young woman who openly admitted "I have no use for religion."

"But we are not talking religion," he said, "we are just going to visit."



(Above) Typical of thousands of personal calls made each year in the Mayo Clinic by the Rev. George L. Brown is that shown above.

As time went on she talked freely of her fear of many things, but of her love for the out of doors, and her appreciation of the view of the hills from her hospital window. She had been desperately ill, and here was the Chaplain's opportunity to bring peace, faith, and hope. "I will lift up mine eyes unto the hills from whence cometh my help" . . . "I never thought of that. Perhaps you are right," she said.

This incident presents one of the great needs of the hospital work; that of effective follow-up with women patients. This can only be accomplished by a woman worker who will be placed in Rochester as soon as financial support is forthcoming.

By 1933 many patients were beginning to express appreciation of the Church's work with material gifts in support of the chaplaincy, and it was decided to organize the Rochester Hospital Associates whereby patients or their families could make outright gifts or take out life, sustaining or annual memberships in support of the work. The establishment of this organization and the rapidly growing amount of follow-up correspondence, required considerable clerical work. There was no money available for an additional salary so a member of the diocesan office staff was loaned to the Chaplain for two days a month until things were under way.

The writer was privileged to serve the hospital chaplain in this capacity, and as a brief respite from the heavy clerical work crowded into a few hours, she would occasionally accom-

pany the chaplain to the hospitals in the evening. Never shall I forget one charming young southern woman on whom I "looked in." She had been there for many weeks. Her illness was mainly in her mind. The doctors were able to do little for her, but during those weeks her restlessness, and resultant imaginative illness had been supplanted with faith, hope and peace—a new motive for living.

"I am able to sit up and talk and laugh with you this evening," she said, "because of what your Church and chaplain have done for me." She left the Rochester hospitals truly a "new creature in Christ."

The work has continued to increase with the lifting of the depression, and a greater inflow of patients to the clinic. In 1938 the chaplain made 10,063 calls, 5,969 of which were on Church people. He administered the Holy Communion on 208 occasions, and baptized five persons. So effective has his work been that clinic authorities recently asked him to help prepare a technique for other visitors.

Hundreds of letters of appreciation and commendation have been received; the following coming from James Roosevelt, the President's son:

"Just a note to express to you, as a vestryman in an Episcopal church, what good work you are doing here at the hospitals of Rochester. I can testify from first hand knowledge that the Chaplain's presence is always cheerful and it is a comfort to know that his services are always available."

One patient expressed his appreciation
(Continued on page 26)



Women

IN THE LIFE OF THE CHURCH

(Left) Miss Julia Emery, secretary of the Woman's Auxiliary for forty years and largely responsible for the growth of the Auxiliary during its early years. Photo is of a portrait of Miss Emery.

MILESTONES in the history of the Episcopal Church in the United States of particular interest to Churchwomen are pointed out in a new booklet, "Women in the Life of the Church," just published by the Woman's Auxiliary. Here are a few of these milestones:

1792 Committee appointed at General Convention to provide support for missionaries to preach the gospel on the frontier.

1821 The Domestic and Foreign Missionary Society founded.

1823 Eight "Female Auxiliary Missionary Societies" organized.

1850 Subject of women's work in the Church first introduced into General Convention.

1862 Committee appointed to consider best plan of enlisting the services of women.

1868 "Training houses for female teachers and a sisterhood of such instructors" discussed in General Convention.

1869 Board of Missions appointed a committee to study the subject of the organized service of women in the Church.

1870 Committee reported that they "recognized the tested value of organizations of . . . Christian women in prosecuting the aggressive work of the Church."

1871 The Committee of the Board of Missions made an extensive report, involving the establishment of pa-

rochial and diocesan sisterhoods, an Order of Deaconesses, and a "Ladies' Auxiliary Missionary Society, with branches as far as possible in every parish in the land."

1872 The Woman's Auxiliary to the Board of Missions declared organized. Miss Mary Emery appointed Secretary. Seventy-five parochial secretaries in correspondence with Miss Emery. The first diocesan branch organized by the Bishop of Long Island.

1874 The Board of Missions reported to General Convention, "a new department, organized since the last convention." The first general meeting held, with sixty-six women present from five dioceses. (Annual general meetings were held for four succeeding years.)

1876 Miss Mary Emery resigned. Thirteen branches of the Woman's Auxiliary established. Miss Julia Chesser Emery appointed Secretary.

1880 First Triennial Meeting.

1889 The United Thank Offering begun.

All these milestones are closely related to the present program and activity of the Woman's Auxiliary. Here is a brief statement as to the Auxiliary and its work from the booklet:

"The Woman's Auxiliary believes that its first emphasis must be in the realm of the spirit. There are women in the Church today whose work is

mere 'activity,' who have missed the effectiveness and understanding and joy of such work, because they have no deep reason for their service. There are other women who do not work at all because they have not learned to care, but who would care if their own spiritual life were awakened.

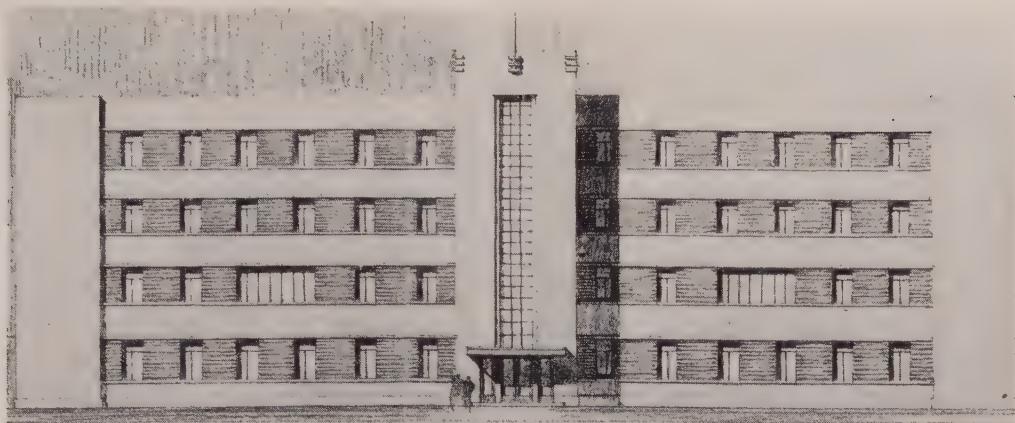
"Next in importance the Auxiliary places its educational work. Devotion alone is not enough. There must be understanding, if the work of the women of the Church is to be effective. There must be knowledge of the kind of world in which we live, its needs and possibilities, and above all knowledge of what the Church has to offer that will make of the world a Christian community.

"The Auxiliary is pledged to service of all kinds for the strengthening of the Church, and to giving for the support and extension of the Church. It is pledged to interest in and coöperation with the young people of the Church. It is pledged to the strengthening of the parish through its work for greater unity and understanding in the parish life and to the extension of this life into the surrounding community.

"The task of the Woman's Auxil-

(Continued on next page)

Relief at last is to be given St. Elizabeth's Hospital, Shanghai, by construction of maternity ward shown below.



Long Delayed Building For St. Elizabeth's, Shanghai

NEW BUILDING TO RELIEVE CROWDED CONDITIONS

WITH funds from a legacy, St. Elizabeth's Hospital, Shanghai, crowded with patients, and at dangerous places propped up with poles, is to have a new building.

There has been for some time a plan for a new hospital combining St. Luke's and St. Elizabeth's, a plan postponed for various controlling reasons—but the hospital committee in Shanghai and the officers of the National Council agreed that some relief and greater security must be given to St. Elizabeth's without further delay. Work is therefore to go

forward on a building for maternity ward and a nurses' home.

The situation as a whole was most carefully considered, and the new building is planned with reference to the future combined hospital. It is also planned with regard to funds available for erection and maintenance—which takes the story back just 71 years.

On June 27, 1868 a Chinese baby was born, Ah Mei Wong. Her father was the first Chinese clergyman of the Episcopal Church in China, rector of the Church of Our Saviour,

Shanghai. The baby girl grew up to make history, for after attending St. Mary's Hall, Church school for girls in Shanghai, she trained as a nurse, a pioneer step in those days, and then further decided to enter the Toronto University Medical School.

From 1906 until her death in 1933, she developed a private practice in Shanghai, where she was highly respected by all who knew her. After making bequests to several other Christian institutions, she left the residue of her estate to St. Elizabeth's, for maternity work.

Women in the Life of the Church

(Continued from preceding page)

ary today calls for the best in mind, body, and spirit that the women of the Church have to give. It has been said that what this age needs is men and women with deep spiritual insight, intellectual penetration, and strong moral passion. The call to the Woman's Auxiliary in this modern time is for nothing less, for the Woman's Auxiliary is the women of the Church striving individually and corporately so to develop the religious life of the womanhood of the Church that they may share with God in creating a Christian society here on earth."

A trend toward a unified program

for women's work in all parts of the Church is noted by the booklet. This trend is endorsed and suggestions made for aiding it.

The Auxiliary program, declares the booklet, should include during each year a proportionate emphasis upon worship, study, service, gifts, and fellowship. An outline of each of these phases is given. Also a suggested short service of worship and a suggested constitution for the Parish Branch.

Copies of the booklet may be obtained from the Woman's Auxiliary at Church Missions House, 281 Fourth Avenue, New York.

Bishops Meet November 8-9

The Presiding Bishop has issued a call to the House of Bishops to meet in St. Louis, Mo., Nov. 8 and 9. This will be the annual meeting of the Bishops.

* * *

The Rt. Rev. Paul Shinji Sasaki, Japanese Bishop of Mid-Japan, has been seriously ill and has been ordered to rest for at least a year. The strain of the last 18 months added to a full program and attendance at the Edinburgh and Madras Conferences have resulted in heart trouble. Many will remember hearing him at General Convention of 1937 when he was returning from Halifax where he helped celebrate the 150th anniversary of the Anglican episcopate in Canada.

Iolani-“Flying High”-Plans New Buildings-Buys Site

IMAGINE a football team, lined up on the one-yard line, about to plunge forward for what it hopes will be the winning score of a particularly hard game; sturdy youngsters, all of

85; Japanese, 69; Korean, 3; Samoan, 3; Caucasian, 211; others, 4.

A golden opportunity, the Rt. Rev. S. Harrington Littell, Bishop of Honolulu, terms this bringing to

600 feet of water front on the Ala Wai Canal.

On this property it is proposed to erect a modern plant including ten cottages with facilities for thirty boys and a master each; classrooms; an auditorium; shops and laboratory; gymnasium; headmaster's house; teachers' houses; chapel; dining hall; athletic field; electric power plant, and swimming pool. It is anticipated that the completion of the plant will require a number of years, but with the purchase of the site and a movement under way to pay for such, the long-time program has been launched.

Iolani has an interesting history. Now in its seventy-seventh year, it was founded in 1862 under the personal auspices of Queen Emma and Kamehameha IV and under direction of the first Bishop of Honolulu. Its name, Iolani, given by one of the Kings of Hawaii, means in colloquial language “flying high.”

Originally intended for the sons of Hawaiian chiefs, it has expanded through the years into a representative school for boys of all races. Latest statistics on religious affiliations of the boys show that 154 are Episcopalians; 37, Roman Catholics; 158, Protestant; 24, Buddhist; 1, Shinto; 9, Mormon; 102, no religious declaration.

Although Iolani accepts boys of all faiths and creeds, it is definitely an Episcopal Church school and the Bishop of Honolulu is warden. The Rev. Albert H. Stone, M.A., is headmaster. In many respects, the school is in the same category in the Hawaiian Islands as St. Paul's School, Concord; Kent School; Groton, and St. Mark's in the United States. Instruction is offered from the first grade of the primary department through four years of high school. It is the only boys' school in the



(Above) A certain gain on the part of Iolani's football team, made up of representatives of many races.

them. And then look into their faces and realize, to your surprise, that in the line of scrimmage a Japanese boy and a Chinese boy crouch side by side; that in the line also are a Korean, a couple of Hawaiians, and two part Hawaiians. And most amazing of all, these boys of widely diverse nationalities, are pulling together in teamwork as coördinated as that of any American boys' school.

This is the picture which the football team at Iolani School in Honolulu will present when football season comes around again a few weeks hence. It is typical of the situation at Iolani, where nearly five hundred boys are enrolled, coming from almost every conceivable race. Here, for example, is the breakdown on the enrollment: Hawaiian and part Hawaiian, 106; Portuguese, 4; Chinese,

gether of races into a friendly unit where differences even between Japanese and Chinese never come to the surface. In a real sense then, here is a melting pot which is producing future leaders, schooled in the Church's teachings.

Iolani is now engaged in a great venture. It started when the board of trustees realized the inadequacy of the present temporary quarters and concluded to obtain a new site and start plans for an adequate, permanent building program. The site has been obtained; at least it's under option, through the interest and support of a group of friends of the school who organized themselves into a holding company called Iolani Co., Ltd. The site comprises land near Waikiki Beach, formerly marshy, which has been reclaimed. It has



(Above) Illustrating again the multi-racial makeup of Iolani's student body. Here is a typical group of boys from this noted Hawaiian School.

Islands, except one which takes only Hawaiian boys, where there is a boarding department.

Religious instruction is one of the primary objects of the school. In the first six grades of the elementary department, daily instruction is given by the class teacher. In the seventh and eighth grades and in the high school, courses consisting of two forty-five minute periods per week are devoted to instruction in sacred duties. All students are required to take these courses. Chapel services are held three days each week and celebration of the Holy Communion occurs each Sunday morning.

Iolani is an important factor in the development of the Hawaiian Islands and is performing its task through the training of young men for future leadership.

North Platte Children Present Church's Work. Children and young people of the Church of Our Saviour, North Platte, Nebraska, have been making and furnishing a model of their church. The boys made the church and put everything in place, from candlesticks to radiators. The girls dressed dolls to represent the clergy, acolytes, choir and congregation; also the bishop in cope and mitre. Girls of the Altar Guild made tiny colored hangings and linens.

Other classes studied the community, diocese, province, Church in the United States and abroad, and the Anglican Communion in all the world. Posters, maps, printed facts, graphs of growth and con-

tributions were all included. Still other subjects studied and presented visually were Indians, Negroes, Seamen's Institute, General Convention, National Council, the Lenten, Birthday and Good Friday Offerings, and the episcopal lineage of their own bishop, Dr. Beecher. One poster tells interesting "first facts about the Church" that every Churchman should know. The Rev. Francis J. Pryor, III, is rector.

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Boys at St. Paul's School, Concord, N. H., have a lively missionary society doing a number of things which might suggest useful ideas to other schools or even to parishes. The society has a Lost and Found committee. If you leave your coat or other garment lying around and the committee finds it, you may rescue it for ten cents, all proceeds for the society. The sale of second-hand textbooks is an-

other source of income, and the society's camp committee has charge of a summer camp where boys from city slums come for two-weeks visits. The publicity committee sends out notices of meetings, etc., and maintains a bulletin board with posters, charts, maps and photos of the work of the Church at home and abroad.

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Similar to the Seamen's Church Institute of America is the English Missions to Seamen. A few months ago an English boy was sent off to sea on his first trip just after he had been prepared for confirmation and before he could be confirmed. His ship has since called at Yokohama and there the English chaplain of the Missions to Seamen took him to Bishop Heaslett who confirmed him. When he sailed again he nailed his framed confirmation card to his bunk.

(Below) Site of the proposed new buildings of Iolani School, Honolulu. It is but a few minutes from the main business district of the city.



Primary Children Write Poetry

FROM seventy-five to ninety children met each Sunday in the primary department for worship and study together. In the early part of the year, we discussed together why we gathered in Church school. "To know more about God," said one little girl. And then we spoke of how we could know God better.

We heard the story of how the Boy Jesus went to the great temple at the age of twelve. Eventually, our talks together led us to think of our own church: how it was constructed by tradesmen and artisans, and of the many people who are helping in it. At last we came to the point where we concluded that the church building is not particularly important unless there are people in it, working together and working with God, people who are trying to live Jesus' way of life wherever they may be. We made a poem of our thoughts:

*The Church is a group of people—
People talking with God, and sharing
their money gifts;
Children sharing playthings with other
children;
People working in hospitals, and caring
for those who are sick wherever they
may be, or caring for animals that
need to be fed.
People working among the Negroes in
Africa where it is very warm, or out
among the Indians, or on Chinese
house boats, or in far-away India,
or in Mexico where straw toys are*

*made;
People who are always working to help
others, like the Negroes on cotton
plantations, miners, farmers, news-
paper boys, and everyday helpers
like the milkmen and vegetable men;
Fathers, and mothers, and children
helping in the home, drying dishes,
making beds, earning money to buy
food and clothing;*

*The Church is a group of people,
People living Jesus' way of life;
People working together and working
with God.*

We thought together of how Jesus lived and taught, and heard stories of Jesus as a carpenter, Jesus and the fishermen, His preaching on the mountain top, how He loved and helped sick people, and how He loved little children. We thought of how all these things have taught us to live better and happier lives. The Christmas season became the celebration of this great Man who taught, and preached, and served. We thought of how this way of life could work in our own community in home, school, hospital, adequate housing, factories, etc. Accordingly, a village was constructed from large cartons with these various centers represented. Later this was set up on the floor with the model of the church as the chiefest center of interest from which seemed to come the urge to lead a more wholesome community life.

We thought of how dependent we

are upon other people for the necessities of life, and the children began to visualize a tiny bit of many, many people who are carrying out this great plan throughout the world so that each of us can lead a happier life. There was much action in their choice of words as they thought about miners, truck drivers, engineers, factory workers, and a host of others at work for us. We prayed for these workers. One child found and read Van Dyke's poem, *Work*, among our many books on the browsing table. Some interesting drawings, paintings, posters, and friezes were created. The children composed this litany, including the melody for the responses:

*For the farmer who cares for the cows
to provide milk to keep us strong
and healthy; for the milkman who
carries bottles of milk in his wagon
to our homes and to the stores;*

We give thee thanks.

*For the farmer who grows fresh, green
vegetables and carries them in his
truck to the market; for the baker
who supplies fresh bread; for truck
drivers working in all kinds of
weather;*

We give thee thanks.

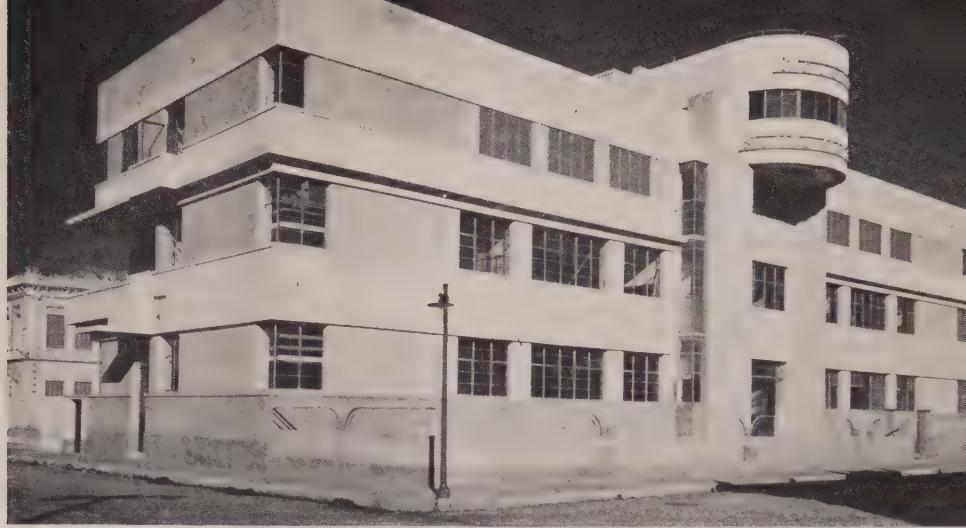
*For the engineer who drives the heavy
freight trains carrying food; for
boatmen working on freighters on
the rivers and oceans; for aviators
flying through the air;*

We give thee thanks.

(Continued on next page)



St. Margaret's School,
Pelotas, Brazil.



New Principal for Brazil School

CANDIDA DA ROCHA LEAO is the charming name of the new Brazilian principal of St. Margaret's School for Girls, Pelotas, Brazil. To meet government regulations for schools maintained by foreigners, the director of the school must be a Brazilian. Miss Leao was formerly on the teaching staff. Her father, the Rev. Jose Brasiliense Leao, now in charge of the Church of the Redemption, Sao Gabriel, has been on the Brazil clergy staff since 1908.

Deaconess Bernice Cartwright, a teacher appointed by the National Council in May, 1938, continues on the school staff as vice-director and technical adviser.

The seasons being reversed below the equator, the school opened in March for its autumn term. This is its sixth year. The building was erected largely through a gift of \$28,000 from the United Thank Offering of 1931 and the opening was delayed until its maintenance could be assured locally. Except for one or two salaries of foreign workers the school has been self-supporting from the first, although the bishop says that balancing the budget is possible only because the teachers are willing to accept extremely small salaries. Enrollment of 170 girls last year was nearly a third increase over the year before. The people of Pelotas are

proud to have the school in their midst.

Newspapers reported recently that 900 children of German parents in Brazil had been sent to Germany, to be taught Nazi ideals, which may indicate the need for wholesome educational influences in Brazil.

St. Margaret's School itself has lately appeared three times in the New York newspapers when the diocesan Woman's Auxiliary committee on Brazil, of which Miss Dorothy B. Ives is chairman, secured the formal opening of the Hotel Ambassador's summer garden as a benefit. The financial return was not large but many new people became interested.

(Continued from preceding page)

For people working in far-off Africa;
for the Chinese growing rice and tea
for us; for the Swiss people making
healthful cheese; for farmers all over
the world; for all people who are
working with thee;

We give thee thanks.

These discussions inevitably led us to think about those people who have not enough work and are suffering from hunger. We talked together of how we can better share food and work, and of how God expects us to work with Him in bringing about more love and kindness in the world. We prayed that we might better know how to share our food, work and things.

Such a unit inevitably carried our thoughts to other lands and our dependence upon them. Stories and poems on interdependence were read and told, and much interesting creative handwork in the form of posters,

original slides, and friezes was produced. At last we reached the point where we said we wanted to live at peace with these peoples. We spoke of the many things which are drawing the people of the world closer together, steamships, airplanes (with their messengers of good will), telegraph, radio, etc. We even made a radio log of the foreign countries we had contacted. The stories of "Christ of the Andes" and the International Peace Garden were told. One day we talked about what peace is like, and the children's thoughts were made into the following poem:

Peace is like quietness,
The quietness of happiness,
Happiness among people
Who do not quarrel or fight,
Or interfere with each other's work
or play.
Peace is like love,
God's love working through people,
The love found in people

*Like some of the fathers and mothers
Who are working for the time
When there will be no more war;
The love Jesus meant when He
said,
"Love one another; as I have loved
you."*

*Peace is like quietness,
Peace is like God's love working
through people.*

One of the third grade groups finally elected to write a Pageant of Peace to give on our closing Sunday for all their friends in the Church school. And so it was, that on that last day we all met in the Cloister Garth beneath the outdoor Peace Cross and these young friends, in national costume and carrying flags of their respective countries, gave their impressions of children of four other countries (France, Canada, Belgium, and Switzerland), our dependence upon them, and their contributions to world good will.



(Left) Little Magdalena and her doll.

provides the salaries of the two workers (Miss Claire Ogden and Miss Leah Waldman), the missionary district itself, and the community.

There are at present 36 children in the Home. Their nationalities are Panamanian, American, Ecuadorian, Chinese, Turk, Russian, San Blas, Filipino, Colombian and Puerto Rican. The children attend the Panamanian public schools and learn to speak both English and Spanish.

The building, which is the gift of a New York Presbyterian layman, is an attractive three-story white concrete structure. A sunny chapel is located on the second floor where the children gather twice a day for prayers and to sing lustily. On Sundays they attend services at the Cathedral

of St. Luke the Beloved Physician.

Important improvements have been made lately in the building, such as a plentiful use of apple-green paint in the halls and dormitories, new curtains at the windows, new spreads on the beds. All this makes the Home a brighter and happier place, but before it can come up to the best standards, other major improvements are needed, for which the Woman's Auxiliary executive board hopes to raise a necessary \$1,000. The children have no common room at all. One of the most important changes needed is to remove the cramped and unsatisfactory dining room and kitchen from the floor it is on, to the lower floor, and use the upper space for the living room.

Famous Dr. Mayo Passes

(Continued from page 19)

tion with the gift of a new car when it was most needed. To this day just which patient it was is not known, except by the car dealer in Rochester who was sworn to secrecy. The Chaplain drove up one morning to get gas. "Not in that car," the attendant said. "Come in here. I have something for you," and there was the new de luxe model, filled with gas, fully equipped with every comfort and convenience, even to the plate "Hospital Chaplain" on the rear.

Dr. Charles H. Mayo has entered the larger life. On the afternoon of May 29 his burial service was conducted in Calvary Church, Rochester, where he had been a faithful and interested communicant since his confirmation by Bishop Frank A. McElwain. His rector, the Rev. Dr. Guy C. Menefee, and Bishop Stephen E. Keeler officiated, assisted by Chaplain Brown. Tribute was paid to him by the whole world. Services were held in every church in Rochester and every business place in the city

Presiding Bishop Receives Degrees

The Presiding Bishop has recently received three honorary degrees, from Columbia University, Hobart College, and William and Mary. The citation for the degree of Doctor of Divinity at Hobart, oldest of Church colleges, declared in part:

"Your devotion to the cause of missions recalls the Church from irrelevant occupations to serve the indivisible brotherhood of mankind and declares in unmistakable terms the absolute claims of the Church which ignore all national and racial frontiers. . . . You represent the Church in international relations and in the growing demand for reunion of all Christendom. More than any other man, you are responsible for keeping the faith and goodwill of Japan. . . . You have won the affection and trust of all sorts and conditions of men by your rugged simplicity, sincerity, freedom from cant."

be perpetuated in the hearts of those whom he served and through the great medical center of which he was co-founder. His work and the spirit in which he performed it, God willing, will be carried on by his son, Dr. Charles W. Mayo, a vestryman of Calvary parish.

But what of the Church's work? It, too, must be continued and extended. Its importance merits the attention, prayerful interest and support of the Church at large. Clergy are urged to send to Chaplain Brown names of parishioners who are coming to Rochester and to follow up the ministry begun there with non-Church persons. For here is a missionary work in the truest sense of the word and one which will pay large dividends.

† † †

The third annual retreat for college clergy and schoolmasters will be held at St. Mark's School, Southboro, Mass., Sept. 12-14. At the same time the biennial conference of Church School Masters will be meeting at St. Mark's.

"Look to Fall"---Presiding Bishop

HOPES FOR LARGE ADVANCE STEP

A request from the Presiding Bishop to all Bishops and clergy that special attention to be given to plans for the Fall Campaign has gone out from the National Council. Bishop Tucker has asked especially that Sunday, Nov. 5, be held on diocesan and parish calendars for a Church-wide observance, plans for which will be announced later.

Dates selected for the Every Member Canvass by the Presiding Bishop are Nov. 5 to 26.

The program for the Fall, according to Bishop Tucker, is a direct aftermath and follow-up on the Missionary Shortage Effort conducted this spring. More than \$250,000 has been contributed or pledged toward the shortage and serious reductions have thus been avoided for the current year.

However, the Presiding Bishop made it clear in his statement to the Church that such a situation ought to be avoided another year and

pointed out that the best way to accomplish this is to prosecute a thorough canvass in the Fall.

Clergy and lay conferences on the Canvass in September and early October, and vestry conferences either on a sectional or parochial basis are other phases of the program as suggested. Posters and other literature will be available from the National Council together with educational matter about the missionary program of the Church.

Fleur de Lis Is Twenty-Five

PURITY, loyalty and service—these three vows characterize the Order of the Fleur de Lis which has just celebrated the twenty-fifth anniversary of its founding in Boston, Mass. The order is a national one for young women and girls. Plans are now under way for an aggressive campaign this coming fall to extend the membership throughout the Church. Primarily it has functioned in New England in the past.

In 1914, the order was organized at St. Stephen's Memorial Church, Lynn, Mass. Miss Laura K. Dalzell was first queen and the late Rev. Ernest J. Dennen was largely the inspiration for the starting of the organization. Medieval terminology was followed in working out the coronations, vigils and initiations which play an important part in the character-building program. A medieval combination of colors symbolizes the three vows—purity, loyalty and service, and carry out the ideas and ideals of the days of King Arthur.

The different degrees of the order: Little sisters; 6 to 12 years; "I will be kind, brave, obey"; maids: 12 to 16 years; purity; maidens: 16 to 20 years; loyalty to Church; ladies: 20 years and over; service to others.

One of the achievements of the order is the Fleur de Lis Camp at

Fitzwilliam, New Hampshire, where accommodations are available for summer outings for 110 girls and a staff of forty counselors and aids. Miss Helen N. Mower is office director; Miss Ruth L. Littlefield, camp director, and Miss Alexa Anthony, hostess. Girls are housed in modern tents and cabins in separate age groups. Swimming, riflery, mountain climbing, archery, horseback riding, arts and crafts—all go to make up the program of the camp.

At the recent silver anniversary celebration in historic Trinity

Church, Boston, Miss Margaret Ferguson of St. Stephen's Church, Lynn, was crowned sovereign queen. A feature of the service was the candle-lighting ceremony which portrayed the passing of the light of Christian service into the next quarter century.

Miss Mower has throughout the history of the order served as office director and been largely responsible for its continuation. Headquarters are at the Diocesan House, One Joy Street, Boston, Mass. The brother organization for boys is the Order of Sir Galahad.

Boating at the Fleur de Lis Camp in New Hampshire is one of the favorite pastimes.





St. Luke's Hospital, Manila, which has for three consecutive years been adjudged the best administered hospital in that city.

St. Luke's, Manila, Wins New Honor

OTHER MISSIONARY NEWS

OUR St. Luke's Hospital, Manila, having carried off first prize for three successive years as the best administered hospital in the city, has been permanently awarded a loving cup together with a certificate that St. Luke's is "beyond competition" and is ranked as the model hospital of the city. Commenting upon this incident, Bishop Mosher says:

"But the prize is awarded to St. Luke's, not because, but in spite of its being the only wooden hospital in all of Manila. The greatest credit in the world is due to Miss Weiser and the other nurses, to Mr. Stewart and his part of the staff, for the high excellence they have maintained under most adverse conditions. It seems that they should be rewarded by being given a concrete building."

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One of my friends in central China explains why he and four of his colleagues remained in their station in spite of the war conditions as follows:

"We realize more and more just what has been accomplished because we did remain. There is no question but what we have saved our property, the lives of many Chinese, the honor of hundreds of Chinese women and girls and the lives of some valuable farming animals. We have been able to bring many into the Church partly due to the fact that these people have become interested in a religion that would make people forget themselves and remain in danger just to help others. They feel that we five must have something that they have not since we are willing to risk the dangers of staying here in order to protect them. They soon find out that the key is the Christian Faith and Trust and they are eager to learn all about it and the soil is ready for the planting of the Christian Faith. We have had many baptisms and many more are preparing. We can see many results of our work."

"So many are very poor and yet the other day they sent a committee to us with a little gift to express their appreciation and they asked us to use the one hundred and thirty-two dollars (Chinese money) to buy something when conditions are more peaceful. They are not willing that we should use the money for them, though I suspect that it will eventually go to help some of the very poorest. Perhaps we can use it towards supporting our new babies for we have some twelve little ones left with us (ten girls and two boys) which added to our previous family makes a group of seventeen to feed and clothe. A

gift from a lady in Boston, plus the courtesy of the British Navy, has put in our hands one hundred and twenty pounds of Klim and so the babies are doing nicely."

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Unlike Gaul, the Missionary Diocese of Southern Brazil is divided into only two parts. But they cover square miles and contain people to an extent that would make Caesar's Gaul look a very insignificant affair both in extent and population. In order to visit all the 118 mission stations in the course of a year, it is necessary for Bishop Thomas to travel just under 14,000 miles, partly by land, partly by sea, partly by air. His longest railway, round trip journey covers 2,723 miles. In order to make the round trip from Porto Alegre to southwestern Rio Grande do Sul, he must travel 1,343 miles by railway.

Brazil's greatest problem at the present time is the training of candidates for the ministry. This is not at all because material for the ministry is lacking. There is plenty of it and it is good material. The great lack is American clergy, as well as Brazilian clergy, competent to give the kind of training that candidates for the ministry must have to be effective.

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The weekly leaflet of the Church of the Ascension, New York, contains these items with regard to missionary matters:

"I—Strength Renewed. It looked as though the churches with their worship and their pastoral work, the schools with their teachers, and the hospitals with their staff would have to be closed in large numbers. The Church of the Ascension contributed one thousand dollars from our increased missionary budget. As a part of our great Church, we are thankful that, due to the loyalty of Episcopalians everywhere, the strength of the Church has not been impaired.

"II—How Does Your Garden Grow? Roses, pansies, iris, peonies, bachelor buttons—what cut flowers can your garden give to help make the church garden gay? So that Chinese children in Wuhu may know they have friends in America, our Flower Market is to be held for them by the Woman's Auxiliary, in the garden in front of the church, June 7. We hope you will come. And can you send us a flower? Some have cutting gardens in the country; others can beg a few blossoms from a neighbor or a friend.

"III—'We Don't Like Japan.' Bishop Nichols of Kyoto, answers this statement:

by
JOHN W. WOOD

"The things which the American people lament in the national policies of Japan at this time, have come to pass, because these people have not as yet sufficient knowledge of God, as revealed in Christ, to lift them to the ideal heights we expect of them. That being so, an increase of Christian effort is the only logical reaction to our disapproval of the tragic occurrences that so grieve Christian peoples. We count upon the home Church being Christian enough to redouble its efforts at this crucial moment!"

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The Japan Advertiser is the leading English language paper in Tokyo. It is publishing a series of articles on "Walks in Tokyo." Here is a passage of interest to all American Churchmen:

"On our way to the Nishi Hongwanji we see on the left the buildings of St. Luke's International Medical Center. They are a monument to the tenacity of Dr. Rudolf Bolling Teusler and the generous and humanitarian sentiments of his countrymen in the United States. Apart from the enormous suffering that has been alleviated and prevented by the work of this Center, its training of Japanese girls has raised the whole status of nurses. It has made nursing an honorable profession."

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Our St. Luke's No. 2 Hospital in Shanghai is doing important emergency work in Shanghai. The St. Luke's staff was fortunate in being able to secure a building belonging to a Chinese scientific society. It is remarkably well adapted to hospital purposes. In a recent month, Dr. J. C. McCracken who is in charge of St. Luke's No. 2 reports 8,576 hospital days. All but 88 of these days were free. The out patients treated numbered 10,811.

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"In spite of the widespread anxieties and dislocations," writes Bishop T. K. Shen of Sian, Shensi, "the Church is having unprecedented opportunities. People of all classes, officials, soldiers, refugees, are most open to the Gospel. Our Church in Sian is crowded every Sunday. The head of the Yellow River Conservancy, a returned student from Germany and a native of Shensi, asked to be baptized two months ago on his death-bed. It made a great impression upon the educated in Sian. Whether we win or lose in the war, there will be greater need for missionaries to help the Christian cause in the Far East. I am sure you will do your best to encourage people to come out."

Newest Mission Among Sage Brush, Oil Wells

OUT among the sage brush and oil wells and cattle ranches of central western Wyoming came into being recently perhaps the Church's youngest mission station. Strangely perhaps, it came into being on a Sunday afternoon in a dance hall, on the floor of which were splotches of blood resulting from a drunken brawl the night before.

The name of this new mission in the West is St. Lawrence's-in-the-Foothills, at LaBarge, Wyo., 100 miles north of Evanston and the same distance south of Jackson Hole. It is located in an area of about 2,400 square miles of mountains and plains. LaBarge itself consists of perhaps fifty little log buildings and shanties. In the village, on the nearby ranches and in the oil gangs of the section are perhaps 1,000 residents. No church of any sort existed in LaBarge until the Rev. Dudley B. McNeil, rector of St. Paul's, Evanston, went to the town. It all started last December when Mr. McNeil spoke to the school children. Of the fifty-four youngsters, only thirteen had ever attended church services of any kind.

On Christmas day, Mr. McNeil and his brother, the Rev. Walter



Part of the new congregation at La Barge, Wyo. At left is the Rev. Walter McNeil, at right, the Rev. Dudley B. McNeil.

McNeil of Kemmerer, held the first Episcopal services in LaBarge. The only available place was the town dance hall, located next to a saloon. Seventy-two persons turned up, only one man among them. This initial service was followed by regular Sunday afternoon services until on Easter Day, 117 were present and a class of twenty-eight men, women and children was baptized. In May, Bishop Ziegler confirmed a class of eight.

Saturday night is always a big occasion for the dance hall and saloon, so that before Sunday afternoon services, a good deal of cleaning up is required. Members of the mis-

sion have realized the need for a proper place of worship and recently started a move to erect a church building of their own. They raised \$1,000 as a start on the building fund and are determined to go forward with the structure. The log church will cost about \$3,500.

Today St. Lawrence's Mission-in-the-Foothills is booming. In addition to a Church school which includes an adult Bible class of twenty-five, it has a vested choir of sixteen; boy and girl scout troops; brownies, cubs and a ladies' guild. Moreover, of the average congregation of eighty, between fifteen and twenty-five are men.

WOMEN SUPPORT FORWARD PROGRAM

Full support of the Presiding Bishop's plans for an aggressive Every Member Canvass this Fall has been expressed by the executive board of the Woman's Auxiliary. In resolutions addressed to the National Council, the board has reiterated its frequently stated interest in this phase of the Church's Program.

A "landslide" of growing interest

among Churchwomen in the whole program of the Church is reported by Mrs. D. D. Taber, field worker of the Woman's Auxiliary. "The women," says Mrs. Taber, "are realizing what an educational program can mean, bringing a much deeper and broader conception of women's work and the responsibility of the womanhood of the Church."

Results of the questionnaire on marriage and divorce are now being tabulated, according to Mrs. Robert C. Happ of South Bend, Ind., member of the executive board of the Woman's Auxiliary and chairman of the women's committee appointed at the request of General Convention to study the whole problem of marriage and divorce.

Born: A new diocesan paper, in Colorado. Published in newspaper format style, four columns, four pages, the paper is newsy and well-done. It is issued bimonthly by the Department of Field and Publicity of the newly established Bishop and Council of Colorado. Interestingly, two laymen—Messrs. Gerould A. Sabin, an advertising executive, and Lawrence Martin, managing editor of a Denver newspaper—are primarily responsible for the

paper. Others on the department are: Dean Paul Roberts, the Rev. Charles H. Brady and Delphine Schmitt.

† † †

The idea originating with young people themselves, a Student Council of the Fifth Province is in process of organization, to coöperate with other Church agencies working with students, and to put through certain projects suitable to a provincial organization. Jack White, of Lawrence

College, Appleton, Wisconsin, is chairman. The first project is to be a News Bulletin, to be distributed regularly to all member groups.

† † †

The summer issue of *Forward-day by day*, the handy little booklet with daily readings issued by the Forward Movement, includes the Psalms and Gospel Parables. It is a double number, running from Trinity Sunday, June 4 to Sept. 30.



Thorne Bequest Near \$100,000

FIRST DISBURSEMENTS MADE

The Rt. Rev. William McClelland (left) with the Presiding Bishop at the doorway of Christ Church, Easton, Maryland, immediately following Bishop McClelland's consecration as fourth Bishop of Easton on June 2. Bishop Tucker was chief consecrator and celebrant at the service of Holy Communion, with Bishop Sterrett of Bethlehem and Bishop Helfenstein of Maryland as co-consecrators.

Nearly \$100,000 will accrue to the Church for missionary forward work from the estate of the late Ethel M. Cheney Thorne, wife of Mr. Samuel Thorne, prominent New York Churchman, according to an announcement made by Dr. Lewis B. Franklin, treasurer of the National Council.

The bequest was made to The Domestic and Foreign Missionary Society, of which the members of the

National Council are the directors, upon the condition that both principal and income be distributed in accordance with the direction of the Executive Board of the New York Diocesan Branch of the Woman's Auxiliary for the benefit of such missionary objectives as are included in the work of the missionary society. An allotment of \$3,500 has already been made for work in Liberia and more recently the Executive Board

voted \$10,000 to replace the present St. Stephen's Chapel at Fort Yukon, Alaska, and \$1,500 for a teacher's house at Shinodate, North Kwanto, Japan.

Mrs. Thorne was an active Church-woman in the Diocese of New York before her death more than a year ago. She was a past-president of the Woman's Auxiliary in the diocese and much interested in missionary work.

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MOUNTAIN CHILDREN VISIT WORLD'S FAIR

Eight wide-eyed children, most of whom had never been twenty miles from their homes in the mountains of Western North Carolina, saw the sights of New York and of the World's Fair recently under the guidance of Miss Aline Cronshay, Episcopal Church missionary at Bat Cave, N. C. There were three boys and five girls in the party, of ages from 10 to 15, and their homes are at or near Bat Cave, Chimney Rock and Edneyville, N. C.

Money for the trip was earned by the children themselves, in a variety of occupations. One child raised chickens, another 10-year-old waited

on table at a hotel, one girl worked in a village store, another cooked and kept house for her mother who is employed in a factory.

Miss Cronshay explained that her work consists of conducting Sunday schools, visiting mountain homes to teach mothers in child care and home-making, care of the sick, and other social service activities. On the recent trip, she was driver of the mission station wagon, and on the way up the party saw the sights of Washington, D. C., Independence Hall and other historic sites in Philadelphia with New York as the climax.

Eighteen Indians in Holy Light Mission, Granite Falls, Minnesota, have sent \$18 on the Missionary Shortage Fund. David Campbell, the Indian warden of the mission explained that this represented a dollar from each of the Indian members. Mr. Campbell's covering letter reads: "We have colesion here."

The Ven. Frederic W. Goodman of Tigara, Alaska, writes: "We are going to have polar bear for lunch today. It is a rare item on our menu, not because there is a scarcity of polar bears but because my last experience has satisfied me until now. One of our Church Army captains is 'mouth-watering' for his first taste of bear meat."

Heinz Heidelberg, medical student of Vienna and former member of Pastor Niemöller's church, is the German student who has been "adopted" by Episcopal church students at the University of Wisconsin. A scholarship has been obtained for him at the university and members of St. Francis House, the Church student center at Madison, are raising funds to defray other necessary expenses. He will take up his studies in the fall.

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Summertime is the title of a new booklet issued by the Forward Movement and suggesting some fifty activities in which all members of the family can join in summer. It treats with picnics and games as well as activities which make home religion more real. It is intended especially for fathers who want to come closer to their sons, and mothers to their daughters.

BOOKS RECEIVED

The Post-Ordination Training of the Clergy: The Twenty-fifth Annual Hale Memorial Sermon, delivered January 26, 1939, by the Very Rev. Noble C. Powell, D.D. Evanston, Illinois: Seabury-Western Theological Seminary, 1939, 25c. A view of ordination as the starting-point of a life of strenuous activity and a commission to the work of the ministry of God, by the Dean of the Cathedral of SS. Peter and Paul and the Warden of the College of Preachers in Washington, D. C.

Homeland Harvest by Arthur H. Limumouze. New York: Friendship Press, \$1. A story of the frontier churches in America and an estimate of the place of American missions in the world-wide Christian movement.

I Forgot to Say: A Gust of Afterthought, by F. W. Boreham. New York: Abingdon, \$1.75.

A Parish in the Pines by Lois D. Hagen. Caldwell, Idaho: The Caxton Printers, Ltd., 1938, \$3. The story of an Indian parish in rural Minnesota, told by the daughter of a pioneer Congregationalist missionary.

Old Chelsea and Saint Peter's Church: The Centennial History of a New York Parish, by Samuel White Patterson. New York: The Friebel Press, 1935. A handsome volume, beautifully illustrated with interesting pictures of old New York.

The Centennial History of Saint Bartholomew's Church in the City of New York, 1835-1935, by E. Clowes Chorley. An appreciation of the contribution the parish has made to the life of New York, finely illustrated.

Through Tragedy to Triumph by Basil Mathews. New York: Friendship Press, \$1. A description of the world mission of Christianity against the background of the International Missions Council meeting at Madras, together with an analysis of the problems and achievements of the Universal Church and the essentials of the faith by which it lives.

Romance of the National Parks by Harlean James. New York: Macmillan, \$3.

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Summer Sundays: 8 A.M. and 10:30 A.M.

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Wednesdays: 12:15 P.M., Holy Communion

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Weekdays: 7 and 10 A.M.

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Seventy graduates from sixteen states and one foreign country received degrees, diplomas and certificates at the seventy-second commencement of St. Augustine's College and its associated schools, recently. St. Augustine's, one of the larger of the American Church Institute for Negroes schools, located at Raleigh, North Carolina, and the oldest Episcopal institution of higher learning for Negroes, conferred 26 bachelor of arts degrees and ten bachelor's degrees in science. The Tuttle School for religious and social workers, on the St. Augustine campus, conferred one diploma and three certificates of graduation. Ten diplomas were awarded to graduates of St. Agnes' Training School for Nurses, and twenty to graduates of the two-year college preparatory course.

Indicative of the large area from

which St. Augustine's draws students, prizes were awarded to students from New York City; Charlottesville, Va.; Raleigh, N. C.; Newark, N. J.; the Republic of Cuba; Edenton, N. C.; and Asheboro, N. C.

At another American Church Institute School, St. Paul, Lawrenceville, Va., Ellen Miama Moore, native of Liberia, Africa, graduated, and will enter Lincoln Hospital, New York City, next fall, to train as a nurse and specialize in health education and maternity work, in preparation for ministry to her own people in Liberia, where the need for such service is intense.

Miss Moore had spent eleven years at the House of Bethany, Church school for girls at Cape Mount, Liberia, before coming to St. Paul's to complete requirements for entrance to the nurses' training school.

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Graduating this spring from St. Paul's Normal and Industrial School, Lawrenceville, Va., is Ellen Miama Moore who enters Lincoln Hospital, New York, next Fall to train as a nurse and specialize in health education and maternity work before returning to work in Liberia where the need of such training is intense. As child and young woman Miss Moore spent eleven years at the House of Bethany, Church school for girls at Cape Mount, Liberia, before coming to St. Paul's to complete requirements for entrance to the nurses' training school.

† † †

Miss Margaret Williams is the new student worker for the Province of the Pacific and for the Diocese of California, with headquarters at St. Margaret's House, Berkeley. Miss Williams has been student worker at Women's College, Greensboro, N. C., and has done a remarkable piece of work there. She succeeds Miss Ellen Gammon, now personnel secretary of the national Woman's Auxiliary.

† † †

Margaret Hall School, Versailles, Ky., has decided to adopt a German refugee child and the child chosen is twelve-year-old Elinore Lustgarten, daughter of Dr. and Mrs. Egon Lustgarten of Vienna. Dr. Lustgarten was until the Nazis entered Vienna professor at the Conservatory of Music there. The family is Christian.

† † †

Declaring that "we cannot afford to witness retreat on any front," Bishop James E. Freeman of Washington, D.C., in addressing his diocesan convention recently appealed to clergy and laity throughout the Church to undertake through a process of education to present the "strong claims of our missionary work" looking toward a more general interest in and support for the whole missionary cause.

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(Continued from page 11)

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SHATTUCK SCHOOL, Faribault, Minn., is one of the old and well-established military schools of the mid-west. It was founded in 1860; offers full military training; courses include eighth grade, high school and college preparatory. Many prominent Churchmen are numbered among its graduates. James S. Guernsey is headmaster.

ST. JOHN'S MILITARY ACADEMY, Salina, Kansas, was founded in 1887 through the influence of Bishop Elisha Smith Thomas. The school is incorporated in its own name, with the Bishop of Salina as president of its board. It offers a full military course, from the third grade through high school. Maj. R. L. Clem is superintendent.

SHERWOOD HALL, Laramie, Wyo., with the Rev. Dr. Charles L. Street as principal,

was established in 1924. It is operated on a similar basis to Ivinston Hall, the school for girls of the Diocese of Wyoming. It offers courses for boys in seventh and eighth grades and high school.

ROWLAND HALL, Salt Lake City, Utah, was founded in 1880 as a school for girls. It offers courses through the grades, high school and college preparatory.

THE BISHOP'S SCHOOL, LaJolla, Calif., established in 1909, with courses in grades 6 to 8, high school, and college preparatory. A school for girls, of which Miss Caroline S. Cummins is headmistress.

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MADRAS is on every tongue: Madras whither a few months ago, nearly 500 Christians of almost every name from seventy nations, north, south, east, and west, gathered to face the challenge of the new paganism now confronting the Church; to point the way to a new sense of the world-wide Christian community; and to clarify the direction in which its Mission must go. Madras points the way; but every Christian must know the "markers" if the Church is to advance along that way in the days ahead.

Hence National Council urges that questions considered at the Madras Conference be the subject for special study and discussion during 1939-40.

Months ago, the Missionary Education Movement, in which the National Council takes an active part, invited Basil Mathews to write a popular interpretation of the topics discussed at Madras. Mr. Mathews, familiar to all Church people as the author of *The Church Takes Root in India*, *World Tides in the Far East*, and *The Clash of World Forces*, went to Madras and within a few weeks of the close of the conference delivered his manuscript to the M. E. M. called *Through Tragedy to Triumph*. Mr. Mathews' book was published on May 15. (Paper 60c, cloth \$1.)

Leaders looking forward to teach-

ing this course should begin their reading now. Of basic value is *The World Mission of the Church: Findings and Recommendations of the International Missionary Council, Madras, 1938*. 50c. This 220-page book contains the reports of the sixteen sections through which the conference carried on its work, resolutions, a list of all the members, and the conference's Message to All People. This report is indispensable to the discussion group leaders. Annotated suggestions for collateral reading *A Book Shelf on Christ and the World Community*, may be had from National Council Library.

Group leaders will also find especially useful certain recent publications of National Council: *For the Church's Mission: A Litany (Free)*; World Map showing work of the Episcopal Church and other branches of the Anglican Communion (35 cents); *Heal the Sick, Go Ye and Teach, Preach the Gospel*: a series of three illustrated brochures on the work overseas of the Episcopal Church (Free).

Other materials now in preparation will be announced when ready. In the meantime, get your copies of *Through Tragedy to Triumph*, *The World Mission of the Church*, and other books from The Book Store, 281 Fourth Avenue, New York, N. Y.

At Baguio, Philippine Islands, it is necessary to have four classes in the Sunday school, each in a different dialect. Instruction is given in Benguet, Sagada, Ilocano, and English. Recently the situation was complicated by the arrival of two Japanese and one Chinese—and they know little English and somehow must be taught in their native tongues.

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Add the basement of the public library to the unlikely places where young missions have held services in towns where there is no church building. The congregation at Imperial, Western Nebraska, few in number but enthusiastic, have only a monthly service and the library board allows the use of the basement for it. The Rev. H. A. Rogers of St. Alban's, McCook, is priest in charge.

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"It is remarkable the number of tattered, grimy soldiers that fill my pews on Sunday," writes a missionary from a station along the routes of war in China. "Four came up to me the other day, in ragged uniforms,

and their leader said, 'Aren't you a preacher? We are Christians and we've been looking everywhere for a church.' This is not an unusual incident, and they don't ask any favors."

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The Presiding Bishop of the Church in China, the Rt. Rev. Frank L. Norris, has completed 50 years in China, 25 years as bishop of the North China diocese. He writes: "In spite of all the troubles through which China is passing, the dioceses have kept up their contributions for the Church's missionary work in the province of Shensi." The editor comments: "By the grace of God let us do the same."

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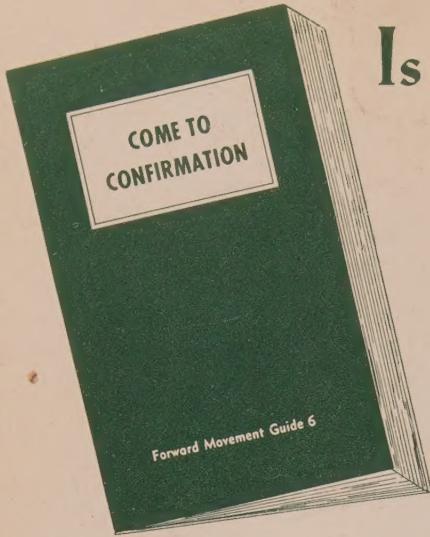
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